




The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.
27th Year of Publication.

THE FEAST OF CHRISTMAS

By His Eminence George Cardinal Mundelein, D.D.
Archbishop of Chicago

NOT a greeting—just a thought for Christmas. Of all the days of the year this is particularly the children's day. We do everything to make them happy this day. Our solicitude even passes beyond the walls of the home to bring to other little ones the day's traditional cheer. Nor is this just a custom of yesterday. No, from the early days of Christianity, it has been ever so, in many lands and among many peoples. And so, with little gifts, with glad surprises, with fruits and sweets, we try to coax joy into little hearts and the smile to baby lips. For, underlying this custom of countless generations, running like the golden thread through the precious fabric of our Christmas joy, are the words of the holiday canticle, "Behold a child is born to us, a son is given to us." It is because Christ came on earth as an infant, because He came to us not as a conquering hero, but rather in the helpless, appealing form of a little child, that we try to make other children happy for His sake on this, His birthday. How often has not the thought occurred to us, "would they could always be as happy as they are today." It is indeed a wish worthy of Christmase. But why not go even farther? "Would they might forever be as happy as they are today." Desire for them a happy eternity in heaven, rather than just a short stay here on earth; that would be something worth while, and if we could help to bring that about, what a splendid Christmas gift that would be for those we love, for the children who are perhaps dearer to us than life itself. And yet we can do so. If we help to surround them during the formative years of their lives with only good influences, if we will shield them from harm, from baneful teachings, from evil example, surely there is no better way of doing this than by providing them with the advantages of a religious education. These have the strongest influences on the child's life; even as sordid, unchristian teachings, bad companions, evil surroundings leave a lasting mark on the soul as it emerges into youth and later into adult age. What BETTER gift can parents give to their children at this time than to provide for them NOW and arrange for them during the coming year a truly Christian education. And even for those who are not blest with the care of little ones, or whose stewardship over their own has ended because perhaps they are children no longer, there is work to do. Let THEIR charity begin at home but not end there; extend itself over others, uphold the hands of those who would place the chance of a Catholic training in the reach of others, better it, make it more serviceable to those who have not the means. To do this, two things are needed: to give encouragement of the efforts of the Church's educators, and to supply the means which are now so sadly lacking. For we are WITHOUT the untold millions the State can supply for education. With as LIBERAL assistance on the part of the MANY and particularly the wealthy as we NOW receive from the FEW, and these largely the poor, we could do wonders. We HAVE the self-sacrificing men and women to DO the work, the great teaching Orders of the Church—God's generous gift to us in these latter years, the most modern manifestation of the Divine Spirit's indwelling in the Church. But we LACK the needed MEANS, the wherewith to erect, equip and maintain the great workshops for them, schools for the children of all ages, infants, youths, maidens, aspirants for the priesthood, for medicine, for law, for commerce. Let this Christmas be practical then, and EACH ONE make some effort to help SOME ONE of these, the FAVORITE among them, if you will. Then will it really be a children's Christmas, for it will help to make some child, perhaps many children happy not for a day, for life, for eternity perhaps. And most of all, it will gladden the Sacred Heart of the Babe of Bethlehem, who came as a child that other children "may have life and have it more abundantly."



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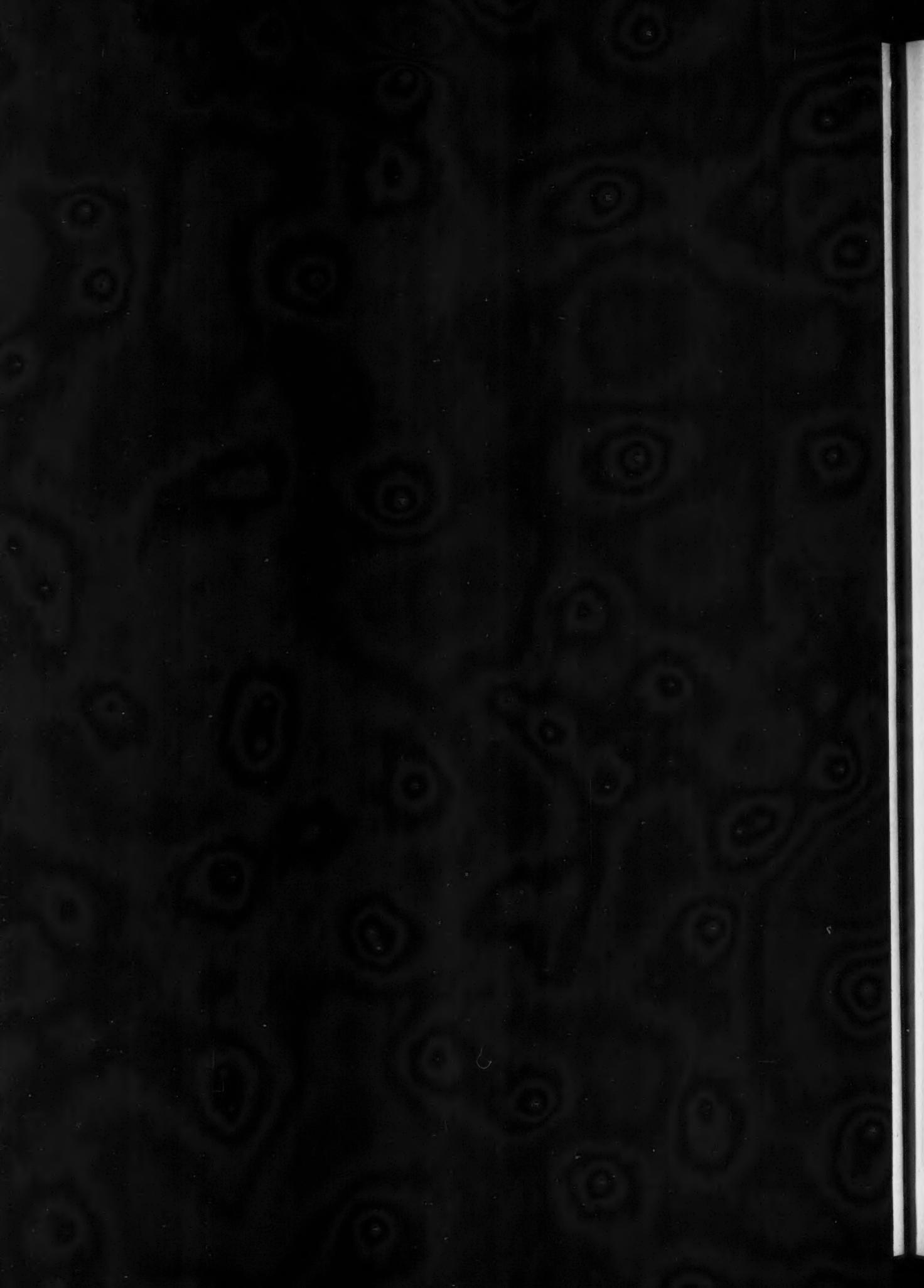
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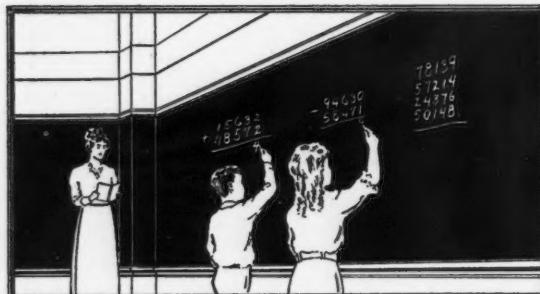
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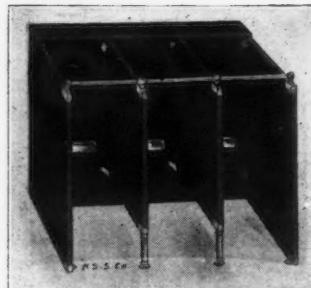




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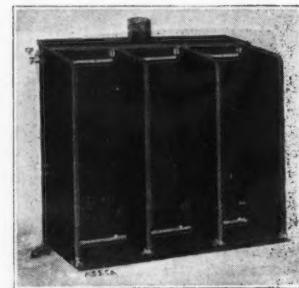
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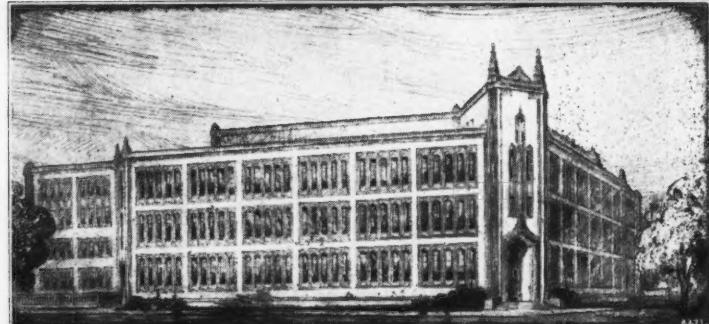
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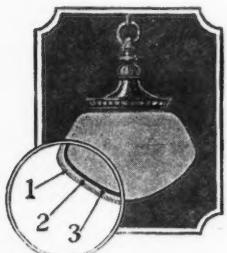
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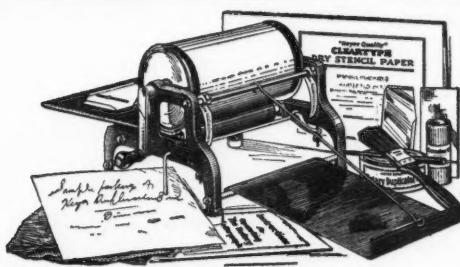
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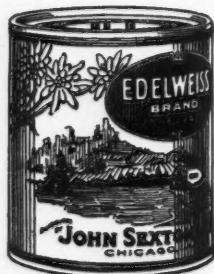
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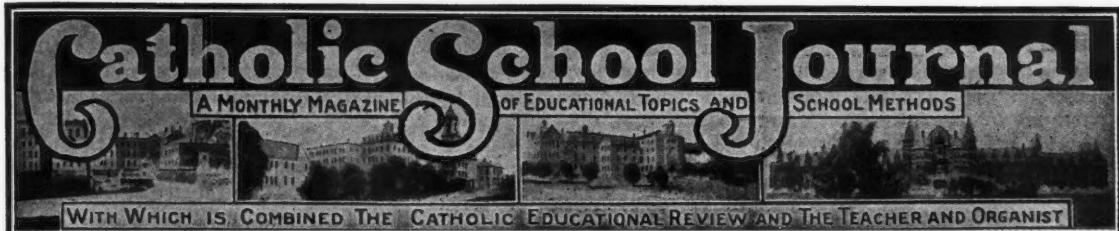
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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

CERTIFICATION OF TEACHERS.—There is a growing tendency to centralize in State Departments of Education authority relating to the certification of teachers. At the present time this is the system provided in thirty-five of the States, and there are ten additional States in which the State retains authority to supply question lists and make regulations concerning examinations. Where counties have charge of the grading of papers and issuance of certificates, different standards prevail within the same State, uniformity being ensured only when State authorities exercise full control.

While still common for certificates of low grade, the examination method of insuring the possession of the requisite qualifications on the part of teachers is undergoing supersession by the requirement of professional preparation in recognized institutions. There are eighteen States in which a certain degree of recognition toward certification, if not a full certificate, is accorded to each person who has completed prescribed courses in normal training classes in or connected with secondary schools. In six of these States the work is now on a post-graduate (high school) basis. Gradually the standard of requirements is made higher and higher, this tendency having been especially marked during the past five years. Besides the prerequisites of academic and professional training, thirty-seven States have established a minimum age requirement, generally 18 years, but in one State 16 and in five 17 years. In twelve States applicants for certificates must be citizens of the United States or take a pledge of civic loyalty.

The accepted standard for teaching in elementary grades is now two years above high school, representing completion of a standard two-year course in an approved normal school, teachers' college or university. Graduation from a four-year college course, including professional courses, is the accepted standard for high school teachers. While the examination method of certifying teachers still persists in a number of States, there is a strong movement to eliminate this method and to make examinations, while they continue, more and more difficult and hence of constantly decreasing appeal to applicants for teaching certificates.

SCHOOL ATTENDANCE LAWS.—Every State in the Union now provides by law that school attendance for a prescribed time shall be compulsory for all children between certain ages, the age limit differing in different States. In twenty of the

States the range is between 7 and 16, and in ten between 8 and 16. The machinery for the enforcement of the compulsory education laws varies in the different States, and the laws are more efficient in cities than in rural districts. In Wisconsin the range of ages in which compulsory school attendance is enjoined is 4 to 20, in Iowa 5 to 21, which also is the range in Maine, Minnesota, Mississippi, Nebraska, New Mexico and New York. The narrowest range is 6 to 18, this prevailing in Georgia, Kentucky, Louisiana, Vermont and Utah. The most common range, prevailing in twenty-three of the States, is 6 to 21.

During the past few years the trend has been to require children to attend school during the entire school period or at least until the completion of the elementary course. This means more in some States than in others, for the reason that the length of the minimum school term varies from nine and one-half months in California to three months in Oklahoma, South Carolina and Wyoming. It is nine months in six States, eight months in eleven, seven in eight and six in nine. In all the States compulsory education laws are reinforced by child labor laws. In thirty-seven of the States and the District of Columbia a specified amount of school attendance is insisted upon before a permit to labor can be procured. In fifteen of these States no permits will be issued for children who have not completed the studies in the elementary grades. In some States, children to whom labor permits have been issued must attend evening and continuation schools.

Nearly all of the children who under existing conditions grow up without schooling are those living in comparative isolation—that is, at too great a distance from any school to make attendance practicable. The problem of providing transportation facilities for children in such circumstances is under consideration in many of the States at the present time.

SCHOOL TEXTBOOKS.—A Manual of Educational Legislation recently issued by the Federal Bureau of Education shows that at the present time the number of States having State-wide uniform systems controlling the adoption of textbooks for the public schools is twenty-six. In five of the others provision is made for the adoption of textbooks by counties, while in the remaining seventeen States the school unit system of adoption continues. Of the States having State-wide uniformity,

eleven provide for selection by the State boards of education, the choice in the others being made by special textbook commissions, which usually are appointed by the governor. In two States, California and Kansas, the textbooks used in the public schools are printed by the State.

Nineteen States and the District of Columbia supply elementary school texts without cost, and fifteen of these States supply free textbooks to secondary schools as well. There are twenty-two other States in which local school districts may supply free textbooks if they choose. In practically all the States there are arrangements by which indigent children may procure textbooks without cost.

There is a growing feeling that where the law provides for State-wide uniformity, the list of books approved should make provision for a liberal supplementary list, permitting local authorities to exercise considerable freedom of choice.

KEEP POLITICS OUT.—The Federal Bureau of Education, which is a division of the Department of the Interior, is performing its functions to admiration, and doing much better, it may well be conceived, than would be the case with politics entering into its administration to a greater extent than is the case under existing conditions.

Politics could not be kept out if the functions of the Bureau were transferred to a Department of Education, in charge of a Secretary with a seat in the President's cabinet. Members of the cabinet are selected with reference to their party alignment, if not indeed with reference to their political affiliations which are distinctly factional. Under the existing system heads of the Bureau of Education are selected as a rule with reference to their technical equipment. A much better gauge of efficiency this than political leanings or political services rendered in election campaigns.

For more than a generation efforts have been put forth from time to time for the creation of a national Department of Education. There is intimation that these efforts are about to be renewed, in which case it is to be hoped they will be again defeated. The cause of education would be injured by anything tending to introduce politics into the schools.

HELPING THE PROBLEM CHILD.—A recent examination of a large group of problem children disclosed the fact that the proportion of feeble-minded among them was only ten per cent. Here is a finding which interests teachers, and which was used as the text of an address before the recent convention of the Wisconsin State Teachers' Association by Dr. William P. Lorenz, an authority on the subject of mental hygiene.

Because a child fails to win high standing when subjected to the intelligence tests now so much in use, or because he gets only low markings as the outcome of exercises in the classroom, it will not do for his teacher to put him down as hopelessly stupid. What seems like dullness may be due to inhibitions consequent upon unfavorable environment. Dr. Lorenz advises teachers to acquaint themselves with the home conditions of problem children, and confer with parents with a view to their improvement, in instances where such a course seems justified by the failure of pupils to keep up

with their classes. Co-operation between teachers and parents often has a magical result in the direction of improved discipline and cheerful application to studies.

The Doctor says that intelligent guidance and correction during childhood often have the effect of preventing serious mental and nervous disorders in later life.

WORK WITH AN EYE TO RESULTS.—Every student would do well to reflect on the observation of a recent writer that "it isn't what we know; it's what we do with our knowledge that counts." In other words, "mere learning means little, while the application of learning means a great deal." It is better to have practical knowledge of a few things than a smattering of many without the capacity to put the smattering to use. To strive for that capacity is true wisdom.

Yet it is by no means to be inferred that students are better judges than teachers of the value of what it is prescribed that young people shall learn at school. Knowledge is of necessity acquired a little at a time, and often it is essential that lessons which seem dry and purposeless shall be mastered at the expense of drudgery, for the reason that they supply equipment indispensable to the successful performance of later tasks delightful in themselves perhaps, and of importance to the community.

The discipline of the school is a preparation for the discipline of life. In life, as at school, the greatest successes are achieved not always by those who seem richest in opportunities, but by those who make the most of the opportunities that they have.

VOCATIONAL GUIDANCE AND PLACEMENT.—"Vocational Guidance and Junior Placement" is the title of a report just published by the Children's Bureau and the Employment Service of the United States Department of Labor. (Children's Bureau Publication No. 149). This report is the result of a joint field investigation by the Industrial Division of the Children's Bureau and the Junior Division of the Employment Service, of vocational-guidance work in twelve cities: Boston, New York, Chicago, Cincinnati, Philadelphia, Pittsburgh, Minneapolis, Seattle, Rochester, Atlanta, Providence, and Oakland.

It was found that in most of the cities surveyed the school organization, reflecting the growing conviction that the curriculum must be adapted to individual needs and differences in ability, temperament, and economic and social background, provided to some extent for differentiation of courses through prevocational and opportunity classes, secondary vocational courses, trade schools, "enriched courses" for the more able pupils, and the like. Recognition of the value of the junior high school as a guidance agency appeared to be quite general in the provision of try-out courses, electives, etc., but although all except three of the cities surveyed had junior high schools, in some of them only a small part of the school population was served.

The giving of psychological tests as an aid in educational and vocational guidance was an important part of the program in at least seven of the twelve cities, and in Atlanta, Cincinnati, Minne-

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Outline Scheme --- Conferences for Student Teachers of History

By Sister Mary Clotilda, S.S.J., M.A.

Conducting the Conference

As the chief objective in conducting the conference is to direct, to inspire, to stimulate, and to encourage the student teacher, the best results obtain when such meetings are informal. The critic teacher might assume the attitude of a leader or guide rather than that of a teacher didactically inclined. Conditions ought to be such that student teachers would feel free to express their opinions and to compare notes. In the discussions irrelevant argument should be avoided and all that is pertinent should be encouraged. When teachers fail to participate in the discussion, the critic teacher might challenge some accepted principle to afford an opportunity for those who are in sympathy with the principle to raise their objections. If papers have been assigned for discussion, criticism might be sought after the papers have been read. The criticism ought to be elicited from individuals if it cannot be obtained otherwise.

A pedagogical attitude should obtain throughout the meeting, for the group must be considered as one of persons professionally inclined and, by reason of their presence, with some knowledge and taste for the work. The purpose of the critic teacher in the conference is to direct and check the discussions and eventually to summarize the results and conclusions arrived at in order that something tangible and provocative of thought may be taken away. At times it is well to leave some problems unsolved that the student teachers may be stimulated to pursue independent investigation.

Objectives for Teachers

1. The professional teacher will not assume that she has a complete knowledge of all the proper objectives and best methods of teaching the subject matter, consequently she will not didactically impress her opinion on the assembly. She may, however, ascertain the variant attitudes prevailing among the members of the group, accept what standard opinion and the concensus of opinion of the assembly seem best in this respect, then give reason why the arrived at conclusions are acceptable and thus lead the student teachers to a knowledge and appreciation of the methods that are worthy of trial and consideration.

2. The critic teacher aims to discover in the prospective teacher a skill or lack of skill. Like any latent power, skill is awaiting the proper stimulus—the guidance both in the way of objectives and methods. By discovering skill, the administrator learns how to assign the teaching load conformable to the character of the teacher. This makes for efficiency in teaching and ensures the utilizing of the teaching resources of a school system to the best advantage of the pupils.

3. The results of the conferences suggest to the student teacher a proper procedure in teaching. It is not to be expected that the discussions at the meeting will make the same impression upon all

present since each has her own background. But the suggestions broaden the attitude of the candidate toward her profession so that if in practice one method fails, she may be resourceful enough to try another. The conferences then will give her an insight into the various prevailing ideas relative to the teaching of the subject matter so that her methods may be flexible and adjustable to varying conditions and needs.

4. The conference has a precarious problem to solve when it attempts to deal with errors relative to the aims and methods of procedure in teaching subject matter. Such errors may be the result of a long process of previous teaching and study and may, consequently, involve the shifting of a fundamental view point to which the student is attached. In making corrections, therefore, the critic teacher must act judiciously and cautiously. No general rule as to solving this problem can be set down; much depends upon existing conditions and on the ingenuity of the teacher.

5. A teacher attains the best results when she is guided by an impulse of an ideal, or in other words, when she is moved by inspiration. If she is not cognizant of the importance of her subject, if she is not sympathetic and appreciative in her attitude toward it, her teaching will be colorless, impersonal and ineffectual. The ideal teacher has ever before her a worthy objective, be it immediate or remote, and in as much as she is actively conscious of this goal, will her teaching be effective. The enthusiasm and earnestness of an inspired teacher will leave a lasting impression on the characters who come under her jurisdiction.

6. The teacher of history must be ever mindful of the fact that the subject is very broad in its scope; that its purpose in the school curriculum varies from time to time according to objectives from the student point of view and the aims set forth by the author. However, in the conference, the critic teacher will aim at revealing the function of history in its relation to life at the present time. This at least must be apprehended by all teachers that uniformity may be made evident in the teaching of the subject, and that diverse and perhaps opposite results may not be the outcome.

7. Though a specific approach to every episode in history is essential, the general approach determined by the end in view and by the nature of the study itself is an all important factor. This broad outlook prepares the ground for the study as it establishes the motif for the method of procedure throughout the course. In other words, it is the thread in the weaving and interpreting of the whole story as lesson follows lesson.

8. The cumulative effect of the conference is to develop the historical sense. This implies the cultivation of a judicious and impartial attitude relative to the evaluation of historical data. It also involves the ability to place oneself in the setting of the period, past or present, with which the study is

concerned. It necessitates the dissociation of mind from present day estimates so that the significance of an event recorded in history may be appreciated in its true relation to the life of the time and the forces which were responsible for its part in the world's story. Making the past real is not so easy, even the best of historians sometimes err in judging past events in the light of present day ideas and values.

9. Every epoch of history has made its own specific contribution to civilization. It is the duty of the teacher of history to abstract the important contribution, give it its proper value, and relate it to the present purpose. Human experience is a continuity, and each age has its wisdom and culture that succeeding generations utilize to their advantage and further progress. Our modern civilization with its industrial and commercial advantages is made possible because of past achievements. The teacher should have a clear and definite knowledge of just why and how one epoch of history is propaedeutic to another, and thus be able to emphasize the great and important movements in the world's history.

10. The successful teacher of history aims at obtaining certain results for the pupils. It is the duty of the critic teacher to reveal, either explicitly or implicitly, to the prospective teachers what these results are. At present there are certain standard tests that may be used for this purpose, yet much reliance in obtaining this estimate may be placed on the teacher. The teacher in her daily contact with the pupils may note the general effect of the teaching of the subject matter upon the minds of these pupils. In the conference, there is a favorable opportunity of discussing the various methods of measuring these results, also of tabulating their relative and probable importance.

CULTIVATE THE IMAGINATION

By Brother Bernardine, F.S.C.

MEMORY reproduces the experience unchanged, but imagination gives it new forms, technically called ideals; the new mental image is thus a representation of several ideas combined by the cognitive faculty working with memory to construct some object not known as really existing or something conceived by us as really capable of existing.

There are three stages in the process. The first revives the images of past experiences. In the second, the mind breaks up these images and selects those parts of each which it deems most suitable for the new product. In the third stage these dismembered images are recombined into the new image; here memory cannot be used, for its function is to recall past experiences or be conscious of what has never been explained to it.

The creative character of the imagination is one of the greatest proofs that the mind is a self-active power capable of determining itself to do things which lie beyond the power of any purely physical agency. It consciously creates forms that embody excellence of some kind and contemplates them with the joy that quickens the soul of the artist even while he works.

These forms are our ideals; they may, indeed, be in the mind merely passing phenomena; but when the imagination is allowed its natural freedom it works up to higher and higher ideals, blending the idea and the object in some form of beauty, truth, or goodness that represents a permanent moral as well as mental acquisition. Imagination is not a wild, unrestrained impulse. Emotion gives wings to its flight but thought clips the wings, and thus this faculty is kept within its proper limits. Moreover, as its products are ideals, they are likewise creations looking to the exaltation of the inner life of man, and so to its outward self-expression.

The controlling agency which thus holds the imagination to the right line of its activity is the Will. The teacher ought to urge his pupils to strengthen the Will; to combine discipline with the imagination and to make it not the master but the servant of the Will. Teach them that the self gratifying effect waits upon imagination with the full plenary powers of the Will towards giving them the truest and purest ideals the mind can form.

As the main effort of the educator should be to excite the moral and religious sensibilities of the pupil, it is evident that the teacher should have a fundamental knowledge of the laws and workings of the imagination and should cultivate in himself that larger vision of its activities, and teach himself to use it carefully. The actual stage of culture which the teacher expresses will be the measure of his efficiency in developing this faculty among his students.

Granting that the teacher studies the nature and capacity of the mind's powers and that, furthermore, we have a care to keep imagination within the bounds of reason and subservient to the Will, we may justly infer that it will harmonize its activity with that of the memory and the understanding. It will then create automatically images of truth, beauty and excellence, and fashion ideals that will co-ordinate with the true purpose and ends of human existence. Its influence will make for the temporal and eternal advantage of the young souls who are witnesses of its beneficent effects on the words and actions of their scholastic guides.

We all know that in the common acceptance a person's ideals are taken as the measure of his mental and moral attainments. The creatures of his imagination are literally the witnesses to the kinds of thought, desires, and purposes which the soul has made its own. If the mind is busy searching for the truth, the imagination will create the likeness of the truth; it will seek expression for the truth thus conceived in some form, and the world will recognize in its creations some high contribution to the welfare of mankind, some discovery or invention that will add to human comfort and social welfare.

Tell your pupils, that from such uses of imagination have resulted the symmetry of scientific classification, the orderly arrangement of speech in all forms of oral and written composition, the suggestive element in works of art, the convincing power of the oration, the clarity of the essay, and no less the smoothly working effectiveness of the printing press, the electric motor and the turbine engine. From the same power have sprung the so-called wonders of modern science as applied in the tele-

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Character Formation Through Experiences

By Sister M. Agatha, O.S.U., M.A.

CHARACTER is the sum total of an individual's physical, moral, intellectual and spiritual experiences.

Before developing this fundamental truth, an attempt will be made to draw a comparison between Christ's command, "Walk before Me and be perfect," and the modern definition of EDUCATION.

The agnostic who formulated the definition so widely accepted in the English-speaking countries today knew not that he was uttering an eternal truth laid down by the Divine Philosopher over two thousand years ago. Evolutionary principles are not always in accord with the teaching and practice of the Catholic Church, but in his wording of the definition of Education, Spencer unwittingly clothed an old fact in a new form, by defining EDUCATION as a "preparation for complete living."

Christ's command and the modern definition both involve the element of experience, both contain the two-fold principle of cause and effect, with this radical difference, however,—Christ speaks with authority, and clears away all doubt about what He means. He says specifically "Walk," make progress; "before Me," your Model; "and be perfect," attain the reward, the end for which you were created. On the other hand, the modern definition is broad and general and capable of being interpreted subjectively. The purpose of this comparison and contrast is too obvious to need explanation; the only conclusion to be drawn is that truth is eternal and universal, and whether it is pronounced by God or man, it is unchangeable in its essence.

It is an axiomatic principle that things which are equal to the same thing are equal to each other. Whether one speaks of education or character formation, the one and the other are an end attained by one and the same means, namely, individual experiences referred to by psychologists as environment. Now this environment is nothing more than the four-fold experiences which make up the entire field of education.

That system of education which finds its counterpart in the culture epoch theory is limited to those experiences which come from man's physical heredity and result in the development of a brute animal. The adherents of this theory reduce education to a mere biological process. Even the first biologist, Aristotle, taught his pupils to seek for happiness in the practice of virtue instead of in the base satisfaction of the senses.

Besides experiences resulting from purely physical heredity there are those, which taken on, in addition to these, constitute a second type of experiences, namely, those pertaining to educational agencies and opportunities, and having as their ultimate aim the educated animal. Experiences such as these are responsible for the science known as criminology. Having no belief in a future reward or punishment for moral conduct, the followers of this system realize their end in the unscrupulous doctrine that "might is right."

Still another class recognize a third type of experiences, namely, those arising from the exercise

not only of the body, and of the mind, but of the will as well. The early Greeks belonged to this class. The Iliad and the Odyssey reveal the nature of Greek education and show that even one thousand years before Christ the Greeks were a cultured people. They lacked, however, one of the four elements essential to complete life, namely, the supernatural. The highest plane to which an educated Greek could raise himself was that of a cultured pagan. Greek morality was purely natural.

Having briefly stated three of the aims of education, and having shown the product of experiences resulting from these limited influences, we shall add the fourth or spiritual element, known as Divine grace, which when combined with the three foregoing results in the formation of a character built upon Christian morality.

Whether or no modern educational psychology accepts this four-fold aim of education, and makes possible adjustments to fourfold environments, it will ever remain the only means of establishing vital continuity between the powers of the natural man and the supernatural virtues. The Divine Master insists: "Abide in Me and I in you," "without Me you can do nothing."

The next part of this paper will be concerned with the agencies through which these experiences are to be transmitted. They are the sources or principles from which education proceeds. Parents and teachers are the primary agents or those influences representing the home and the school. Later on are those influences which originate in the Church and the State. All of these together constitute the whole chain of experiences beginning at the cradle and ending at the grave. The effects of these experiences upon the child may be either inhibitive or initiative; the former cause arrest of growth and development; the latter, development in the wrong way or development in the right way. Every experience that comes to a child has one or other of the effects just mentioned, and has, therefore, a direct bearing on the formation of character. It follows that those charged with the education of the young should throw around them such protection and afford them such guidance and control as will give them those experiences which will develop, correct and improve personal individuality. An experience may cause arrest of future activity, if attended with very disagreeable or painful results, forced upon a child without his having had any previous experiences to fit him for these later ones.

Not that the doing of the hard thing is in itself the cause of the inhibition, but the child, having had no experiences which could enable him to adjust himself to the new requirements, shrinks from doing so. A forced compliance to an unreasonable command, untactful handling of a situation, are often contributory causes to building up inhibitions. The very plasticity of a child's nature makes it easy for him to avoid the repetition of a difficult or distasteful task.

Again, experiences may function in the wrong way. Herein lies the necessity of choice of com-

panionship. Bad example has this drastic effect that the evil influence of vicious conduct reacts on human nature, even after the wrong-doer has received his punishment. The story of the human race is the best example of the effect of evil experiences. Not without cause did Christ utter His warning against scandal. Had Eve rebuked the serpent, or had she positively ignored him, her experience had been a blessing to posterity.

Just as the story of the human race is the best example of evil experiences, so also is it the best example of the effect of good experiences. History and the Lives of the Saints are rich in defence of the power of good example.

Surround a child with good influences, incite it to free acts of unselfishness, praise it with discretion when it has done a noble deed, do in its presence what you wish it to do, tell it the story of the Saints and heroes, surround it with companionship whose purity and morals are well established, bring it early to the "Friend of Children," and that child's personal experiences will inevitably develop his character in the right direction. All this must be done so sincerely, so simply that it becomes a natural, permanent condition. The principle will work itself out as surely as an effect follows a cause.

In conclusion, then, character formation is the ultimate aim of Christian Education: the sum total of an individual's physical, moral, intellectual and spiritual experiences. All those who by their efforts strive to turn these experiences in the right channel may find consolation in the words of St. Paul: "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."

THE WRITING OF A DISSERTATION II. USE OF THE LIBRARY

By Burton Confrey, M.A.

WE suggested in our last article that in order to make a study of a control of the library and its resources —so imperative for anyone who hopes to make a special investigation—we might take up discussion of the use of the library. To make the material the more tangible we shall assume that we are teaching the material to a group of students on college freshman level—a vital proposition since the National Council of Research has emphasized the necessity of training our freshmen in research. It is believed that if we wait until they are upper classmen others will have spoken to the cleverest among them in regard to employment after graduation. Because the appeal of good business connection with promise of advancement is so great, we must, unless we have won our brightest spirits to our standard, stand aside while our ablest men are lost to teaching and research.

While we discuss in class possibilities for investigation, students are free to choose where they will. The resultant variety can best be suggested by adding a list of the choices of freshmen engineers: The catacombs of Rome, Roads in ancient Peru, The essentials of elementary arithmetic, A brief account of ciphers and their uses, The principles of the iron-nickel storage battery, The construction and operation of the Panama Canal locks, The early history of the Panama Canal, The practicability of a city manager plan for American municipalities, The general aspects of railway electrification, Airships or battleships for national defense, The prevention of industrial accidents in electrically equipped factories, The future of the electric locomotive, A view into the helium air-ship problem, The relation of immigration to the labor question, The causes, indications, and cure of scrupulosity, Power from the Niagara, The new improvements in radio telegraphy, The materials and coloring matter used in the manufacture of glass in the U. S. A., A brief discussion

of radium, Advantages of the steam automobile, Daniel Boone in Kentucky, The farther utilization of Niagara's water power, Hydraulic gold mining in California, Some theories of coral reef formation, The birth of Mohammedanism, Petroleum as fuel, Appearance and habits of the sloth, Our radium resources, The Wichita irrigation project, A comparison of steam and electric locomotives, Our petroleum resources, The origin of the American Indian, The early life of Abraham Lincoln, The automatic block signal, The importance of the vitamine to life, Pre-conquest temples of Southern Mexico, Short history of the development of the electric railroads, The Celtic influence on the Teuton, Synthetic ammonia, History of the slide rule, Civil engineering among the Incas, The beauty of Niagara Falls should not become a victim of capitalists, Father Damien, the apostle of lepers, The religion of the Incas, Sir Thomas More's relations with his family, Irrigation in the West, The cooling system of the modern automobile, An abridged consideration of Niagara Falls, A convert's paper on the Glorious Mysteries, Cezarine and his art, Is there an American architecture? The story of rayon, A brief discussion of the electron theory, Colonial architecture in America, Macaulay's career as a writer and statesman, Attempts at building the Panama Canal, The atom as a source of power, A short history of the development of television, Immense schedules planned by automobile manufacturers make imminent the danger of saturation, The electric furnace and some of its products, The application of coal-tar products to everyday use, Chemical properties and constituents of glass.

Students may write up the results of their investigations, they may brief them only, or they may simply present their findings in outline form. These texts help much with their discussion of the matter:

Confrey, A. G. Orientation Notes, Chapter on the use of library.

Greenough and Kersey, English composition.

Lyman, The mind at work, Chap. II, p. 63f.

Manly and Rickert, The writer's index and The writing of English. (A chapter in the earlier editions on research; in the later editions on writing a term paper. The appendix is particularly definite in its suggestions.)

Stanley, and others, A guide for freshman college English, p. 171ff.

While the investigation is in progress, much is added to the pleasure derived from the work if the students submit extra papers listing their reactions to the procedure. The one I append is typical.

The Value of Using the Library.

I am just beginning to realize the value of the library and all the useful references it contains. When the word library was first mentioned in class I had a feeling of horror and disgust in my heart, for I have never cared much for libraries or books of any sort. But it seems as though I have unknowingly led myself into the trap through curiosity or possibly ignorance, much to my advantage in obtaining success in the future. I can see now where the reading of educational books in my younger days would have benefited me greatly, especially in the study of English. Although I have never been really poor in English I have failed to accomplish that which I might have, had I taken the advice of my former professors and used the library as my source of amusement. I must admit much to my disgrace that even outside of school my friends had warned me of my neglect in this respect; but thinking, as most of the younger generation of today do, that I know it all and everybody else is wrong has pushed me, in my blindness, far below what my standard ought to be. I hope that with this example before me I will be able to take advice from those who know and see where I am wrong, always remembering that "Experience is the best teacher."

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The Use of Liturgical Latin as a Means of Securing Social Values

By Sister Mary Alexine, S.C., M.A.

FOR the purpose of promoting the liturgical apostolate, and hoping to foster at least a few social virtues, an "Outline of Liturgical Latin" was sent in August, 1926, to thirteen high schools and two academies in Ohio, Michigan, Colorado and New Mexico. The cities were distributed numerically by states as follows: Ohio, seven; Michigan, three; Colorado, three; New Mexico, one.

The outline was to be used in connection with the teaching of classical Latin, and the schools were asked to devote weekly a forty-five minute period or its equivalent, distributed over five days, to the teaching of Latin as embodied in the "Liturgical Outline". Eleven of the fourteen schools used the "Outline" with success; only one school, failing to respond. Due to prevailing difficulties, the academy in Albuquerque, New Mexico and St. John School, Lima, Ohio, found the use of the "Outline" impracticable this year.

A high school in Cincinnati found the Latin of the "Liturgical Outline" too difficult for first year high school pupils, hence the outline was not studied in that school.

The "Outline" is drawn up in four parts, to correspond with the four teaching quarters of the year. The first quarter's work embodies simple quotations from St. Paul's epistles, these texts being selected and combined with reference to their social values for the individual, for the family and for society. The second quarter's work embraces excerpts from the gospels, showing Our Lord's life in action, beginning with the angel Gabriel's message to Our Lady and ending with the last seven words of Our Lord on the cross. The third quarter embodies a grouping of the parables, and the fourth combines the proofs of the institution of the sacraments and other texts referring to the sacraments.

The questionnaire on the following page was sent to each of the eleven schools using the "Outline", with the request that a report be sent on the work done in "Liturgical Latin". The virtues given in the questionnaire were chosen because they are all found in this or some other implication in the epistles and gospels, found in the Latin Missal. "Since there is really a whole civilization summed up in the liturgy", these virtues have social value and conduce to good citizenship.

Table II following the questionnaire shows the social virtues admitted to result from the study of the "Outline of Liturgical Latin". The percentage of schools acknowledging each virtue is represented by a graph. The graph was drawn to show that if 100% of eleven schools can cultivate "sense of duty", and at least 10% of all schools listed have results in favor of eight social virtues, there is hope of developing "all" social virtues through the Mass liturgy in Latin, if sufficient time and attention be given to the study of it.

¹Col. c. 3, Rom. c. 13, St. Matt. c. 5, 6, St. Matt. 26, 27, St. Luke, c. 10, Gal. c. 5, 6, Eph. c. 4.

²Johnson, Doctor George, Catholic Educational Review, XXIV:534.

"CHECK UP" OR QUESTIONNAIRE ON THE TENTATIVE OUTLINE FOR THE STUDY OF CHRISTIAN LITURGY IN LATIN.

1. Name of School
City State
2. About how many pupils have made use of the outline for the liturgy?
3. In what grades were the pupils?
4. Is the reaction toward the study of liturgical Latin, favorable, unfavorable or neutral? (Underline).
5. In what way or ways has the study of liturgical Latin helped the practice of religion taking the following as guide posts:
 1. More frequent daily Holy Communions.
Yes. No. (Underline).
 2. Increased attendance at daily Mass. Yes.
No.
 3. Social virtues: truth, honesty, courage, meekness, love of neighbor, sense of duty, etc., more pronounced?
 4. Have any been encouraged to use the Missal? Yes. No. (Underline). About how many?

Answer 5 below.

TABLE II SOCIAL VIRTUES RESULTING IN ELEVEN SCHOOLS FROM THE STUDY OF "OUTLINE OF LITURGICAL LATIN"

Distribution of Schools	Holy Angels, Sidney, Ohio
Mt. St. Joseph, Ohio	St. Leo, Detroit, Mich.
Cedar Grove, Cincinnati, Ohio	St. Mary, Lansing, Mich.
Elder High, Cincinnati, Ohio	Holy Trinity, Trinidad, Colo.
St. Mary, Hyde Park Cincinnati, Ohio	Sacred Heart, Denver, Colo.
Holy Trinity, Middletown, Ohio	Immaculate Conception, Denver, Colo.

Team Spirit	1	1	:	:	1	1	:	1	1
Loyalty	1	1	:	1	..	1	1	..	1
Truth	1	..	:	..	..	..	..	..	..
Meekness	..	..	:	..	..	..	..	..	..
Courage	..	..	:	..	..	..	..	..	..
Sense of Duty	1	1	1	1	1	1	1	1	1
Love of Neighbor	1	..	:	..	..	..	..	..	..
Honesty	1	..	:	..	..	..	..	..	..
Sense of Social Consciousness	1	..	1	1	1	1	1	..	1

INTERPRETATION OF DATA FURNISHED BY TABLE II THE SOCIAL VIRTUES ADMITTED TO RESULT FROM THE USE OF THE OUTLINE ON LITURGICAL LATIN.

It is necessary to mention that not all data furnished by the questionnaire has been tabulated, for the reason that not all pertains directly to the social virtues. However, religious life is the foundation for the superstructure of social activity, according to Rev. Martin Hellriegel, who says, "Das religiöse Leben ist das Fundament: der Boden aus dem die wirtschaftliche, politische und soziale Betätigung ein und desselben Menschen hervorgeht",¹ hence it may be of interest to note the religious reactions to the study of the "Outline of Liturgical Latin."

Eight schools out of eleven report a marked increase in the use of the Missal at Mass. Six schools report more frequent attendance at daily Mass, and five have noticed a greater number of daily communicants. Four hundred and twelve students in eleven schools of three states studied the "Outline of Liturgical Latin." It will be seen from Table II that all schools report "sense of duty" reaction, and all but one give "sense of social consciousness". The latter condition is likely due to the fact that "sense of social consciousness" is basic as a foundation for all social virtues, since the child must realize that he is a social being and has obligations to his fellow man before he can be said to exercise the "social virtues" intelligently and meritoriously.

Since "sense of duty" comes into evidence through the ordinary routine of class room work it is easy to see why there should be a 90% reaction in its favor.

"Team spirit" and "loyalty" show positive reactions, more than half the schools reporting favorably on them. Recreational activities, class room work and all out-of-door school functions afford ample opportunity for developing and observing "team spirit" and "loyalty"... hence the report on them is more pronounced than that on the other social virtues. No school reports on "meekness" and only one school on "truth", "honesty", "love of neighbor" and "courage". "Honesty" and "truth" were admitted to result in connection with class room assignments. These virtues showed themselves in a disinclination to "copy" or "plagiarize", both of which tendencies had before prevailed. "Candor" in the admission of difficulties encountered in fulfilling assignments also became more manifest. No comments came with the reaction on "courage". "Love of neighbor" was evidenced in several students cultivating "constructive" as well as "destructive" criticism and in a marked tendency to participate in "group activities" by pupils who before had shown a decided spirit of aloofness.

To sum up—investigations show that the study of Latin yields social values. These values are evidenced through prestige given not only to individuals, but to nations as well. Through the unifying force of the Latin tongue the Roman empire built up a social order dynamic in power and unprecedented in extent and influence.

Holy Church with her psychological grasp of the significance of social values, and ever alert for means to achieve the salvation of souls, adapted the Latin language to purposes of her own. With it she built up a new social fabric, Christianizing and civilizing the world by means of her liturgy.

Today she recognizes the need of spiritual and social renaissance; so she fares forth with the same arms—her Latin liturgy—to uplift and resocialize. The vitalizing, central act of this liturgy being the Holy Mass, she enriches and surrounds it with varied and colorful liturgical ceremonies that an appeal may be made to the senses. All this she does with a view of spiritual uplift and Christian civilization. In order that her message may find expression in the ideals of group life among her children, she urges active participation in her "Great Drama" through the "Missa Recitata" or the "Missa Cantata".

¹Der Schlüssel zur Lösung der Sozialen Frage II, p. 158, 11.4-8. Central-Blatt and Social Justice, Aug. 1925.

Since only a comprehending knowledge of Latin can give meaning and fulness of appreciation to the liturgy and accentuate the contacts established through participation in the Holy Sacrifice, the study of the official language of the Church becomes a necessity. This study, begun even in the fifth grade and pursued through succeeding grammar grades and high school, has been found not only to create a social atmosphere, but also to furnish soil for cultivating and harvesting social virtues. "As the twig is bent, the tree's inclined." If youth be trained to take an active share in the "Great Project", thus constituting a vital part of the unanointed priesthood, a healthier adult growth will thereby be engrafted on the tree of a socialized humanity.

Moreover, if so unique a system of education as the Montessori can be adapted to religious instruction, especially to the training of children (under eight years of age) in active participation in the Holy Sacrifice,¹ surely our ordinary curricula for the upper grades could be so modified as to include liturgical Latin within the scope of prescribed subjects. It is only thus we shall ever hope to carry out our saintly Pius X's injunction: "Let us educate the people to live more actively by the liturgy, teaching them the reason and purpose of liturgical things."

One thought by way of conclusion. Social values—derived from participation and study of the Mass liturgy in Latin—revolve around a trinity of facts: two on the part of the laity, and one on the part of the clergy:

I. A comprehending knowledge of Latin acquired along with other branches of education.

II. Active participation in the Holy Mass through either the "Missa Recitata" or the "Missa Cantata".

III. Fuller appreciation of the Holy Sacrifice, in its sublime and enriched liturgical setting, encouraged and fostered by the clergy.

¹McCormick, Patrick J., S.T.L., Ph.D. "Montessori and Religious Instructions." Thought, II:56-71. June 1927.

²Loc. cit.

A CHRISTMAS FANTASY

By Sister Mary Claremena, C.S.C.

(NOTE: The cast as written calls for eighty, but number may be determined by size of stage and pupils available.)

Any suitable dances, drills, and songs may be used.

Costumes:

Lady Moon: Deep yellow long dress; gray maline train from shoulders; gold star-crown; gold wand.

Moon Beams: Light yellow, full, short dresses; yellow stockings; gold ballet slippers; gold bandeaux; yellow balloons tied to left wrist to prevent escape when tossed up in dance.

Star Sprites: White tarleton dresses, star-decorated; star crowns; tinsel garlands.

Spirit of Childhood: Simple white dress.

Spirit of Christmas: Pink Dress.

Love: Dark red tarleton.

Peace: Light green or blue.

Good-will: Canary yellow.

Angels: White.

Rain-bow Fairies: Tarleton dresses in rain-bow or pastel shades.

Earth Elves: Various colors of Brownie Suits.

Christmas Candles: "Time to Retire," white cotton flannel suits with yellow and red taper caps.

Elves and Candles are boys.

A Christmas Fantasy

(The Lady Moon enters after the Moon Beams. Following the Lady come the star Sprites. Spirit of Childhood enters from side; Lady Moon from back-center.)

Lady Moon:

This time of year for nineteen centuries long
From my high throne among the Silver Stars
Have I looked down on Earth
And wondered at the mirth
That rose to me in song!
And so tonight I left my Golden Throne
To Fleecy Cloud to guide across the Milky Way
While I on Earth shall stay
With courtiers of my own.
With them I've come to learn
The cause of all the joy
That came to me on high
Up in my cloud-veiled sky,
And made me yearn
To sing as mortals do.
So with my bright Moon Beams
And loveliest Star Sprites
I came from airy heights
To spend some time with you.

The Spirit of Childhood:

Fair lady from the Moon
You did not come too soon!
How often I have wanted you
In your sky of midnight blue!
And dear Moonbeams, and Starry Sprites,
I shall show you Earth delights,
But first I'd have you dance for me,
Then I shall very happy be.

(Moonbeams dance. Star Sprites form semi-circle round back of stage, swaying to music, holding tinsel in hands.)

Speaker for Moonbeams:

Dear Spirit of Childhood,
Most gladly we danced for you;
Your heart is ever young and true;
Whence comes its sweetness, Little One,
'Twas thus when Time had just begun?

(Moonbeams dance to back of stage while Star Sprites come forward.)

Spirit of Childhood:

That is the secret I'll reveal
If your Star Sprites will it conceal.

Speaker for Star Sprites:

Then we can never, never know;
Our business is to shine and show!

Spirit of Childhood:

But one of you in ages past
His shining on a Stable cast—
Oh! I almost let the secret out,
And told you what our joy's about!

Lady Moon:

But that is why I'm here,
To know why songs rise sweet and clear;
Why stars shine brighter in the skies;
Why laughter glows in children's eyes,—
And if you'll tell, dear Child of Earth,
My Stars will dance to give you mirth.

Spirit of Childhood:

I'd like to see the Stars dance,
And so, dear Lady Moon, I'll tell to you the secret,
But I shall not tell it soon,
For it belongs to Earth alone—
No other world can share
The story of the Christ Child
And the Manger cold and bare!

Speaker for Star Sprites:

She's told it! And it's our too,
For on that Christmas morn,
Our Star-Queen, Star of Bethlehem,
Showed where the Christ was born!

Spirit of Childhood:

I didn't really tell it,
For you knew it all the time!
Lady Moon:
And now I know the reason
Of the carolings sublime.

Spirit of Childhood:

I guess the Stars will dance now,
For I have done my part

And told to them the secret
Of the sweetness of my heart.

(Stars dance. Moonbeams in semi-circle in back keep time swaying balloons in both hands high over head.)

Lady Moon:

My courtiers, you have done well,
I give you leave to go,
And roam about this lovely land
Until the morning glow.

(Exeunt Moonbeams and Star Sprites dancing.)

Spirit of Childhood:

O Lady Moon, you have made me very happy,
And if you'll come with me,
I'll show you wonders of the Earth
That only Children see.

(They go to wings and peek in on stage. Elves tiptoe in.)

Leader of Elves (finger on lips): If we are very quiet!

Elves (All together): If we are very quiet...Sh!

Leader: Nor make the slightest noise!

Elves: Nor make the slightest noise...Sh!

Leader: We'll see the Christmas Spirit

Elves: We'll see the Christmas Spirit (clap hands)

Leader: Before the girls and boys

Elves: Before the girls and boys (Clap hands)

Leader: But we must hide our eyes now (Cover eyes with hands)

Elves: But we must hide our eyes now (Cover eyes with hands)

Leader: And never, never look.

Elves: And never, never look (look thru fingers).

Leader: FOR the Spirit may be hiding.

Elves: For the Spirit may be hiding (Look all round).

Leader: In some wee, tiny nook.

Elves: In some wee, tiny nook.

Leader: And he will like to s'prise us.

Elves: And he will like to s'prise us...oh! o-o-o-o-o

Leader: And we'll hide behind our fingers

Elves: And we'll hide behind our fingers...s-o-o-o-o-o!

(Elves go to rear of stage, crouch down with fingers covering eyes, but looking thru them.)

(Enter Christmas Spirit.)

Christmas Spirit:

I wonder where the Spirit of Childhood is? She was to meet me here with all her elves, and tell me what mortals want this year from the Christ Child.

(Enter Spirit of Childhood and Lady Moon.)

Spirit of Childhood:

Dear Christmas Spirit, here you are!

And this is Lady Moon

Come down from the sky and her throne on high
With many a Beam and a Star!

Lady Moon:

I am learning wonderful secrets
From the Spirit of Childhood here,
And I've watched the Elves play hide and seek
In a manner very queer!

(Elves hop in and form semi-circle round the speakers.)

Christmas Spirit:

And now I'll show you what the Elves can really do
For we'll have an Elf Review!

(Elves drill directed by Christmas Spirit.)

(Drill over.)

Spirit of Christmas (addressing Spirit of Childhood and Elves):

My little friends, I'd like to know
What Earthland wants this year
From the Treasured Crib of Bethlehem
Whence rises Christmas Cheer?

Spirit of Childhood:

We know what mortals want (Elves nod).
'Tis what the Christchild long ago

Brought thru the starlit night
Across the sparkling snow,
Unto God's children here
Because He loved them so!

Elf Leader:

And He sent His Angels too
To sing of Him anew.

Lady Moon:

The Earth has many lovely things
I'd never heard about,—
So many things I wonder how

The Moon has done without;
How happy I should be
To have an Angel sing for me!

Christmas Spirit:

If the Angels were here, I'm sure they'd sing
To tell you of the New-born King;
But the Herald Angels in Heaven dwell,
And how they'd get here, I cannot tell!

Spirit of Childhood:

They'll come by the way of the Rainbow
That often joins Heaven to Earth,
And the Rainbow Fairies will bring them
To gladden our Christmas mirth.

(Song in the distance of the angels. Elves tiptoe to front of stage and sit cross-legged before the footlights. Angels follow Rainbow Fairies who dance in, form semi-circle in rear of stage while angels group in center and sing.)

(After the song)

Lady Moon:

Your song is very sweet,
Indeed I wish that I
And all my Silver Star Sprites
That live up in the sky
Might dwell on Earth forever,
For in our worlds we never,
Never hear the Angels sing
Such glad tidings as you bring.

(Angels and Fairies change places while angels sing the chorus of song. Fairies are now in center of stage.)

Spirit of Childhood:

'Tis a year since you were here,
O Fairies of the Rainbow,
And I see by just a glance
That you still know how to dance,
And you'll dance for us, I know.

(After the dance)

Speaker for Rainbow Fairies:

We have brought to you the angels,
And we've danced at your request,
If you ever go to Heaven,
Take the Rainbow Trail—it's the best!
For it links in lovely Promise
Earth to Heaven, and I'll say
That for Fairy folk and Sunbeams
It is quite the safest way!

(Fairies exit dancing; Elves follow. Angels remain. As last Elf disappears, Love, Peace, and Good-will enter and stand in back center of stage.)

Spirit of Childhood (addressing Angels):

Where are the Gifts for Mother Earth?
Gifts that are stamped with Heavenly Worth?

Christmas Spirit:

Give us the Gifts, O angels dear,
That thro' the land bring Christmas Cheer.

Speaker for the Angels:

O Spirit of Childhood, to have those gifts
You must pass the test
Of guessing three riddles:
First, What is best
In all the world,
But causes more trouble,
Than dynamite hurled?

Spirit of Childhood (earnestly thinking):

I Know! It is Love!

Angel Speaker (bringing LOVE forward):

You are right! But this Gift
All the sorrows of Earth
Can easily lift.

Love:

And where there is Love, there is happiness too,
For that is the Gift of the Christ Child to you!

Angel Speaker:

And the second riddle's this:
What is it everyone desires
From his neighbors everywhere
That he may live in lasting bliss?

Spirit of Childhood:

I think that riddle is too hard
For a little child like me,
But maybe it is Good-will?

Angel Speaker:

Right! As you shall see! (Brings Good-will forward.)

Good-will:

Everybody wants me from everybody else,
But Good-will must be passed around,
And I am very easily found
Where Love and Happiness abound!

Angel Speaker:

Now, Little One, guess this, the last,
And I shall say that you have passed.
What is it Earth talks much about,
But locks it all her doors without?
With it, Earth would Heaven be,
And that would never do, you see.

Spirit of Childhood:

That riddle I give up right now;
To guess it hard would frown my brow!
Which would reveal I have no peace,
Then all my happiness would cease.

Angel Speaker (Brings Peace forward):

Why, that is it; you said it then!

Spirit of Childhood:

Peace! that is what the angels sang
When they brought Good-will to men.

(The Three Gifts face audience, each saying her name and last line together)

LOVE, PEACE, GOOD-WILL, we three
Are the Gifts from God to thee.

Lady Moon:

Dear Spirits of Childhood and Christmas,
Angels and lovely Gifts,
I've enjoyed my visit here with you
But a cloud o'er my Moon-beams drifts
And ere I lose them in the darkness,
I must catch the Night Wind Express!

Christmas Spirit:

Don't worry, Lady of the Moon,
For I shall light you home,
With my lovely Christmas Candles, all aglow;
They are flick'ring, sparkling candles,
And they dearly love to roam
And to waver in the breezes to and fro.
Here they come and they will take you
Anywhere you wish to go.

(Enter Candles carrying flash lights.) (As Candles enter all angels but Speaker exit.)

Speaker of Candles:

We are here at your request
And we'll guide the lovely guest
Thro' the very darkest night
When the Sun fails her with light.
For we borrowed all our glowing
From the sunbeams lost around,
And we sifted o'er it star dust
On a Cave in Bethlehem found,
But we caught most of our shining
From the Love in Mary's eyes
When she looked upon her baby
And her God in sweet surprise!

Lady Moon:

O indeed I'll follow you
To my home up in the skies!

(Candles march and drill with flash lights. At end of drill, Lady Moon and Christmas Spirit follow them out.)

Angel Speaker:

Now I wonder if my angels
Our Glad Tidings ought to bring
To the people who in Moonland
Seem to know not anything!

Spirit of Childhood:

No, I don't believe you ought to,
For 'tis Fairyland, you know,
And the Fairies need no Savior,
For in Grace they cannot grow!

Angel Speaker:

Right! as always, Childhood's Spirit;
With the Gifts the Christ Child sent,
Keep your young heart young for Heaven,
For you just to earth are sent.
In the Kingdom of the Christ Child
Only "Little Ones" abound,
Where Good-will and Love are couriers,
And where Peace is always found!

* * * *

(Continued on Page 331)

THE WRITING OF A DISSERTATION

(Continued from Page 306)

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No doubt about the pleasure in such work being heightened when a paper as clever as the following comes to your desk.

How I dealt with a Little Research Problem and What Benefits I have Derived

Or

A Little Scholarship is a Dangerous Thing

I undertook last week to do research on a question of which I was darkly ignorant, namely, the relation of helium to navigation. The urge to investigate came through a casual remark about helium and navigation made by the Instructor in a class of astronomy. I knew nothing beyond the fact that helium is a gas. Upon consulting the *Americana*, I was informed of the interesting discovery of helium, of its qualities, of methods of obtaining it, of its density, of other details which had little effect upon me. I was informed but not satisfied. I had learned nothing of the relation of helium to navigation.

Next, I consulted the *International Year Book* for 1925. Under helium I found a reference to *aeronautics*. Now I have it, I thought; it is a matter of aerial navigation, (an aspect that had not occurred to me). Eagerly I began to read, skipping judiciously. Perhaps I skipped injudiciously, for there seemed to be no mention of helium. Glancing down the page, I noticed the title, *Helicopter*. Now, it seems to me childish to have decided that *helicopter* and *helium* must be related because the first syllable of each was *hel*. But that is what I thought. There seemed to be nothing else in the article about helium. I considered that I had found a clue and, therefore, proceeded to investigate further.

The section entitled *Helicopter* not proving enlightening, it seemed advisable to inform myself of the meaning of the word. Therefore, I consulted the *New Oxford Dictionary*, the supreme authority, I thought. *Helicopter* was not known by Murray to be a word in the English language. It is of recent origin, I thought, as I turned hopefully to the *Readers' Guide* for 1925. Yes, I was right. Under *Helicopter* I found a reference to *Autogiro*, and under *Autogiro*, a reference to the *Literary Digest*, November 21, 1925.

By this time I thought that I had a definite phase of helium to investigate; therefore, I proceeded to collect a bibliography. The card catalogue yielded no assistance, but there were abundant references under *Helium* and *Helicopter* in the *Readers' Guide*. The titles of the articles were illuminating: "Our Army's Helicopter"; "At Last the Helicopter"; "Beating the Bird in its Own Realm"; "Wingless Machine That Promises to Revolutionize Aerial Navigation"; "Helium Airship"; "Helium Gas and Dirigibles"; "Gas That Will Go Without a Blowup"; such as these made me think that I knew a great deal about helium and navigation. There were others, of course, like "Structure of the Helium Atom"; "Helium Arc as a Generator of High Frequency Oscillations"; "Possible Presence of Coronium in Helium from Natural Gas"; but I never let my mind dwell on unpleasant things, and I reviewed my bibliography with deep-seated pleasure. I felt that I would be able to write a short paper informing the avid reader of the development of a new type of air-craft, a helicopter, a machine that

made use of helium gas, the manner of which use being the only thing I had yet to discover.

Just in order to have an irreproachable bibliography, I looked through all the volumes of the United States Catalogue. Several books pertaining to my subject were listed and some Government Reports, including bibliographies.

Then I began to read, and then I was informed, enlightened, corrected, and rebuked. There was, I discovered, no relation between helicopter and helium. The first article I selected, "A Helicopter That Flies", Scientific American, 127:160, September, 1922, did not mention helium. The next one, "Helium Gas for Safe Dirigibles", Review of Reviews, 65:531-1, May, 1922, did not mention the helicopter. My eyes were opened. Helium, because it is non-inflammable, is a great improvement on hydrogen as the lifting-force of balloons and dirigibles. It has made safer this kind of aerial navigation. Here was my objective. This fact was what I had started in search of.

To my surprise, I subsequently discovered the word *helicopter* in both Webster and Funk and Wagnall; it is formed from the Greek words for spiral and wing. It is a heavier-than-air type of craft, with a propeller that revolves horizontally. Why shouldn't the word appear in the N. E. D.? If it did, I wouldn't have demonstrated that I am likely to put two and two together to make five.

This experience was a fruitful one. I have learned:

1. That it is best to consult three dictionaries.
2. That it is easy to arrive at a wrong conclusion.
3. That it is unwise to formulate a theory upon scant data.
4. That one needs to know much in order to learn anything.

5. That research, even of a superficial kind, in an unfamiliar subject is stimulating and profitable.

6. That, if I were a regular reader of the Literary Digest, I would have known what is a helicopter, and the remark about helium and navigation would have fallen into a respectable assortment of apperceptive masses.

LIBRARY SCIENCE

While we cannot go into a discussion of library science and while such a phase of it as cataloguing, for instance, cannot be learned without actual practice, certain suggestions concerning what happens to a book before it is ready for circulation may open possible interesting fields of reading. Before we see a book it must be accessioned, stamped, pocketed, classified, shelf listed, catalogued, and labeled.

Accessioning describes the book so carefully that the owner will recognize it immediately.

Date (upper left-hand corner).

Number (in order of reception).

Author (surname first, followed by initials).

Title of Book (as brief as possible).

Name of place published.

Name of publisher.

Year of publication (if year is not given put date of copyright preceded by small c in upper left-hand corner as. (c 1869).

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(Continued on Page 332)

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CULTIVATE THE IMAGINATION

(Continued from Page 304)

graph, the X-ray machine, the adding machine, the aeroplane and the aerial telephone.

To it again is due the development of taste for the beautiful; the sense of harmony and fitness in musical expression; the fine emotions awakened at the flower bedecked fields, grassy knolls and silvery streams. All the glories of the rising sun "in splendor dight," of the crescent moon hung low in the purpling east, of peaceful vales set in the hollows of the undulating landscape, witness to the imagination the waving boughs of the sentinel trees. The fresh-plowed field with its spring-time sights and sounds, the farmer scattering seed adown the furrowed lanes, the lark's loud call from the middle blue above, the friendly robin in his russet coat hopping neatly in the wake of the husbandman, and good boy bobolink perched upon the straggling fence beyond, whistling his melancholy note—all these, and the myriad other charms of kindly nature, imagination reveals as things of beauty and a joy forevermore.

Its transforming power is not less remarkable in the field of ethical thought than in the realm of the esthetic emotions. Here imagination compasses the union of rational thought and the ordering of the rational life, namely, conformity to law. It frames the ideal life as one of the purest and noblest aims mounting towards the highest possible perfection of man's endeavor. Out of such imaginings have been born the best, the wisest and the most unselfish of the race. In the glow of imagination has expanded his thought and wrought out the solution of man's nature, origin and destiny. Had Plato lacked imagination he had never counseled us to play the immortal; nor would Socrates have dared to question the consistency of polytheistic worship and maintain the doctrine of a triune God whose personality and substantial unity shone in the borrowed splendor of the True, the Beautiful and the Good. Without its magic power, Newton, Leibnitz, Descartes, Bacon, and Mendel must have groped along in the dark byways of materialism or have been lost in the mazes of rationalistic theism vainly seeking for light in the subjective idealism of the nominalist or in the sensuous impression of our latter day realists. Some of those indeed erred in matters of great consequence; but even so their faults were due to the abuse of this power; their merits, the result of its proper use.

Heroes, saints, reformers, legislators, benefactors of their country and kind in every age and under the varying conditions of race, religion, and social environment have given ample evidence of imagination's creative power. From Aristotle to Dante and St. Thomas, from Alexander and Caesar to Napoleon and Lincoln, from Hannibal to Charlemagne and Alfred the Great, from Miltiades to Wellington and from Archimedes to Edison, Marconi and Tesla, the course of human progress in the fields of philosophy and in the arts of war and of peace, has been marked by the growth of the constructive imagination in men and women who are admittedly among the best representatives of intelligent thought and action the world has ever seen. Every man truly great is an idealist. History attests the truth of

this statement, and it is further illustrated in the case of men and women of our time and country.

The men and women who today are struggling for world peace, for social purity, and for the social betterment of the wage-earning class by fostering better conditions among the social sections, are those whom imagination has stirred in protest against war with its orgy of desolation.

Those who have enlisted in movements for cleanliness of thought and speech as well as cleanliness of body and decency in dress are not those whose minds have been affected by a servile imagination. The men and women who are anxious to safeguard the religious and moral interests, as well as the purely temporal interests of their fellow men,—all these have secured the likeness of the Beautiful, the True, and the Good, which they have glimpsed in the light of the imagination, and would set before the world as an inspiration to high feeling, true knowing and righteous doing.

Imagination nourishes desire, and desire spurs to acquisition. By common consent the ear-mark of genius is the power of inspiration, of breathing the breath of nature as well as that of the mind; and this attribute is precisely the quality of the developed, imaginative man. The artistic faculty carried to its highest possibilities through imagination, would no doubt result in the creation of an artistic genius; so too the ethical disposition aroused to its highest form of religious expression would stand for the saintly character. That such a developed type would be as truly an artist-genius as that other is in the related domain of esthetic possibility.

If there is any force in the theory that genius connotes imagination, we are justified in asserting that it holds good in each and all the aspects of self-education. Thus applying it to the special aspect called the ethical side of character, that sainthood in man and woman is ethical feeling exalted by imagination into the ethical ideal, which latter reacting upon the sensitive and volitional life of the individual, produces a highly cultured personality, called a saint.

The teacher who has not cultivated this faculty is devoid of one of the most vital influences of a personal character—the power to illuminate by an appeal to the emotional side of the young. The interesting teacher can hold her class in the hollow of her hand. She can make the rough ways of learning a pleasant path for the faltering feet of the young. She can level mountains of difficulty, and bridge the yawning depths of science with kindling eye and face beaming with delight. These and similar wonders she effects by reason of the self-culture she has undergone in the process of enriching her imagination by contemplating the harmony, beauty, and loveliness that reign in the spiritual environment of man and in the noblest products of his mind.

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A NATIVITY PLAY

By Ella L. Lownsbery

CHARACTERS

Mary, Joseph, Angels, Shepherds, Granny,
Pierre and Suzanne, French Peasant children.

SCENE. A small peasant's cottage. For back wall a curtain of green or brown. In foreground, near the hearth, a low table on which two children are arranging a crèche*. Granny sleeps in her chair by the fire.

TIME: Christmas Eve.

Pierre: The sheep have nothing at all to eat on this hillside: do thou bring me bits of grass, Suzanne.

Suzanne (running to fetch a basket of grasses and moss from the hearth): If only the shepherds will fold them in for sheep very close together, they may not grow hungry.

Pierre: Think'st thou the sheep will hear the heavenly voices and follow the shepherds down to the manger?

Suzanne: Of course they will, and the lambs will crowd quite close to the manger; the little Infant Jesus will love them.

Pierre: But the camels now, if they came too close they might eat the Holy Baby with the hay.

Suzanne (with a cry of fright): Ah then, my Pierre, we'll stop the whole caravan out here—so—with a load of hay for the camels, and cakes for the pages.

Pierre: Granny says the straw did swell with fresh grain that first Christmas Eve.

Suzanne: Yes, and all around His crib went singing the frozen bees.

Pierre: And spring flowers bloomed before the stable door.

Suzanne. And white butterflies danced like those in the meadow of wild rue.

Pierre: If thee and me were to follow the star tonight, we would see the little Jesus.

Suzanne: Perhaps He will come to our own crèche. See how soft I've made His little bed of moss and hay. And the kind ox and ass are already warming the manger with their breath.

Pierre: Here's my big red apple for Him to eat.

Suzanne: I've put the lily in the Lady Mary's hand.

Pierre: Do thou place Joseph beside her—so—his hair is very white, and his hood is wide.

Suzanne: Now that we have finished, how long must we wait before we light the candles, Pierre?

Pierre: When the bells ring for the Midnight Mass, little sister, then we shall know it's candle lighting time. Granny says so.

(The children grow drowsy and lie down on the hearth before the fire. Granny still dozes in her chair.)

(The room is slowly darkened, save for the burning log of the open fire.

(Suddenly there is a sound of heavenly voices. The back curtains part, revealing a living tableau of the Crèche.)

Tableau

A low manger, the Virgin Mary seated beside it, a lily in her hand, a soft veil over her dark hair.

Behind the manger stands Joseph, looking down at the Holy Infant asleep in the hay.

Clustered in a group about Mary, and elevated behind the manger, are child angels, with wings outspread.

On the left, three shepherds kneel in awe and wonder, the first bearing a lamb in his arms.

From the manger spreads a radiant light, illuminating the star above it.

The tableau is held while a hidden angel choir sing Haydn's Silent Night, Holy Night, or Adam's Holy Night.

As the voices die away, the Christmas bells ring out, and the curtain slowly drops back.

A light is thrown on the children's crèche, as they rub their eyes and stretch awake.

Pierre: Oh Suzanne, He is here! He has come to our very own crèche!

Suzanne: And the bells, Pierre, all the bells of the world are ringing!

Pierre: Granny, Granny, wake thee up, it's time to light the candles.

Granny: Eh, my bonnies, did ye hear the blessed bells ring?

Children. Yes we heard, we heard!

George L. Hossfeld

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(In an ecstasy of delight, the children light the candles, and as the tiny hillside of Bethlehem becomes a blaze of soft light, they drop down before the manger, still hearing the echo of the heavenly voices).

(They help Granny from her chair, and together the three encircle the crèche, singing the French carol, "He is born, the Divine Infant".

Curtain.

*A crèche is a miniature representation of the Nativity; a rocky hillside made of paper may be planted with bits of holly and evergreens, and dusted with snow. At its base is a pasteboard stable with thatched roof. Within is a manger, hay filled, a toy ox and ass, toy sheep, dolls dressed as Shepherds, as Mary, Joseph, Angels, Kings and Infant Jesus. The crèche is to French and Italian children what the Christmas tree is to German and American children, and is a replica in miniature of the crib built in the Churches and Cathedrals.

HUMAN PERSONALITY IN ITS RELATION TO EDUCATION

Rev. F. Joseph Kelly, Ph.D.

PERSONALITY is that center of activity which constitutes man an individual being as distinguished from humanity. It is the last and highest result in the operation of the law of individuation which ruled and determined the progress of creation from its rudimentary beginnings to its crowning perfection in man. Let us consider it as a center of human existence, bearing a threefold relation, first to nature, second to humanity, and third to God. We may also refer to the use of the word person derived from the Latin word *persona*. *Persona*, from *personare*, signifies to sound through. It was used to designate the mask used by actors on the stage, not only as representing the different characters in the play, but more especially as provided with a mouthpiece to convey the voice in speaking more distinctly to the audience. Thus it received its proper title *persona*, to sound through.

In the first place then, human personality, which is constituted by the union of reason and will, is a center in relation to nature—nature finds a mouthpiece in and sounds through man. Of late years, the organic relation between man and nature has awakened new interest in the sphere of science, although the idea itself is not new in the sphere of speculative thought. Man is organically one with nature, and that in a deeper sense than mere science is able to understand or expound. Nature reaches its completion in him as the last link in the chain of created existence, and this too we may allow, as to one side of his existence, not in the way of an external addition merely to the order of creation below him, but in the way of organic evolution, using that word, however, in a sense consistent with a sound theism in reference to the creation of the world. Physically, man is the completion of the processes of organization, by which matter is taken up and sublimated and glorified, step by step, until it reaches its wonderful perfection in the human body, which is the mirror and epitome of the natural universe. The soul of man also, though not produced by nature, but having its origin in a spiritual realm, is most intimately related to nature, as it must be in the nature of the case by reason of its union with the human body. His intellectual and moral activities start down in the depths of nature, and their growth is conditioned more or less by nature, so that in a profound sense, nature is the womb from which he is born.

But while man is thus one with nature, he is also above nature, and includes in his personality an order of existence which comes from a spiritual world which is interior to nature and which upholds and supports the natural universe. Man is the interpreter of nature. Nature comes through him to its proper utterance. The intelligence of nature is interpreted by the mind of man, its beauties by his phantasy. It might be difficult for us to say just what nature would be without man. We know, however, that it comes to its proper meaning and completion as it is lifted into the sphere of human intelligence and will. Hence man is the lord of nature.

We might dwell upon this relation of man to nature as it comes to utterance in the religions of the world, in the misguided and false worship of the heathen, in all pantheistic philosophy, and in the sphere of poetry. It is easy to see how this sympathy with nature rules in the intuitive activities of man in all ages, and influences each one of us in many mysterious ways.

But for our present purpose we shall refer to it especially in its bearing on education. And we may see here the profound meaning of the science of mathematics and what is called the natural sciences in their bearing on the liberal culture of man. We grant that these sciences have a utilitarian purpose. Their study brings nature under the control of man in the way of making it minister to his physical wants and necessities. As a prior condition for man's higher wellbeing and for his progress in civilization the study of these sciences is a necessity.

But this is by no means the highest purpose which their study subserves. This must be found in the development and liberal culture of the mind itself. If man's personality in its own inner constitution implies that nature is to come to its interpretation and utterance in him, then it is clear that the study of nature is necessary to his own culture. When the study of the sciences is made to find its chief purpose in ministering to mere physical wants, or in purely worldly ends, though all this is legitimate in its place, education is degraded. It may be said that this lower form of civilization in the form of industrial progress must necessarily precede the higher, but the danger in our age is that it is becoming both first and last. When education is thus made an instrument to an end beneath itself, it ceases to be really a good, and becomes an evil. While therefore we seek to keep up with the progress of the age in the study of the sciences, let us cling to the principle, culture for its own sake, education for the elevation of man. Let this be first, and then all other proper ends and purposes will be added unto it.

The great populous nations of the orient are coming to us to learn the secret of our material prosperity, and it is a discouraging and humiliating spectacle to see the avidity with which, for the most part, they seek to gain an education in our institutions which terminates in this interest, while the higher interests of true culture and religion are passed by. Let us see to it that we do not ourselves encourage and promote this purely utilitarian spirit. Let us study nature as a condition for the development of the mind, for the attainment of true culture, and not degrade mind into a mere instrument for the accumulation of wealth and luxury.

(To be Continued.)

NEMESIS, ORACULAR AND IRONICAL

Exemplified in Hamlet

By Anne Howard (a Religious Teacher)

THE more we try to solve the problems of this great Shakesperian drama, the more futile does our task appear.

Should we consider it from an artistic view point, the Nemesis is weak, for although the king receives his just retribution, the effect is unsatisfactory, since Hamlet at the same time meets a wholly unmerited end.

The Oracular, too, is lacking in strength. The Ghost stalking about in kingly majesty is very impressive, but from the moment it speaks, we are disappointed. It holds out to Hamlet no motive except revenge, a revenge which offers not even the appearance of good to anyone concerned, and revenge for revenge's sake would certainly be an inadequate reward for a deed so terrible.

Irony, which on first consideration might seem to be wholly lacking, is really the strongest of the three forms of dramatic art exhibited in this drama. At every turn, at every crossroad, Irony mocks at double-dealing.

Every individual soul has an oracle of its own—an evil spirit promising untold good on impossible conditions. It is impossible to pursue a course of deception, to be one thing and to pretend to be another, and not meet with a merited retribution. Justice laughs at such attempts—and this is irony, pure and terrible!

Duplicity is element enough for darkest, deepest tragedy in any life, and because of duplicity, Irony, or Justice in her mocking humor, laughed at the tragic end of every important character in the play.

We need not dwell on the king and queen; their sin was glaring, and it needs not pointing out.

Polonius, bombastic, conceited, busy-bodied, had deceived himself into thinking that unlawful, cunning and underhand methods were ornaments of character to be carefully cultivated, hence Irony marked his fate—"most still, most secret and most grave, who was in life a prating knave." He had lived other than he was, and he died taken for what he was not—a rat behind the arras of the Queen's closet.

Ophelia's sin was one of weakness, and her end—twining garlands and singing snatches of old, meaningless tunes, when last seen above the waters, was a child tragedie in comparison with the others.

Laertes, instead of fighting Hamlet on honest terms, resorted to cunning and died, pierced by the poisoned sword he had prepared for another.

But the Irony of Hamlet's own fate is the most striking of all. His resolution to put an antic disposition on, not only resulted in his tragic end, but it has detracted from whatever whole-hearted admiration or sympathy we may have felt inclined to give him.

This admiration will be always modified by questions which will never be answered. Was Hamlet really mad at first; or, did he become so later on; or to what degree was he mentally unbalanced? Was he abnormal or supernormal? Was he so active-minded that thoughts, congested in his brain, could not be utilized for action; or, was he a man of one idea, hastily resolving upon a course of action, and incapable of absorbing any new impressions which would have enabled him to act more wisely?

However we may answer these questions, the problems of Hamlet remain. Justice, without mercy, marks his antic disposition because the Irony of fate is proportionate not only to the crime; but it is proportionate to the former greatness of him who sinned.

A Christmas Thought

THE greater happiness of the Christmas season is a direct result of the greater participation of men and women in the spirit of Christ. For then weakness has a power over strength; and then the laughter in the eyes of little children seems a better thing than our own good; and then the tired routine in the lives of those around us looks out upon us through enigmatic eyes, and we understand better, we pity, we cease to condemn—we would even ameliorate, we would show that we see and understand—and so we offer the dumb gift which mutely tells what our words could never tell; and then in our hearts, in our households, in our little world, there is Christmas joy and peace—earth's highest happiness.

—Sister M. Fides Shepperson.

THE MASS—THE GREAT PROJECT

By Rev. J. T. McMahon, M.A.

(Continued from November Issue)

The Mass

9. **Missal Stand:** Used to rest the Missal Book on.10. **Missal:** Is a large Latin Book with the Epistles and Gospels and other prayers read at Mass: The bookmark in it has many ribbons for the priest's convenience.11. **Key:** I have the Key of the Tabernacle, Our Lord's House on earth. The Tabernacle contains Our Lord really present under the appearance of bread in the consecrated Hosts, kept in a gold or silver Ciborium closed with a lid. The large Sacred Host exposed at Benediction is also kept there.12. **Gong:** Is occasionally rung during Mass to give notice to such as cannot see the Altar of the more solemn parts of the Mass. It is rung three times at the Sanctus, the first principal part, the Canon of the Mass. It is rung once to give warning that the Consecration is about to take place. The bell is rung six times at the Consecration, the second principal part of the Mass, and three times at the Domine non sum Dignus to let the people know that the priest's Communion, the third principal part of the Mass, is at hand.13. **Flowers:** To honor Our Lord's Presence, fresh flowers are kept on the Altar, except during penitential seasons, Advent and Lent.

The priest vests in the following manner to offer the Holy Sacrifice:

14. **The Amice:** An oblong piece of white linen with two strings. The priest passes it first over his head, then on his shoulders, then ties it round his waist. There are certain prayers appointed to be said as the priest puts on each vestment after kissing it.15. **Alb:** A white linen garment reaching to the feet. The white color of the Alb and Amice signifies the purity required in those who come before God at the Altar.16. **Cincture or Girdle:** A long cord passed round the waist and used for holding up the Alb.17. **Maniple:** Is a silk vestment which the priest carries upon his left arm.18. **The Stole:** Is the sign of the spiritual power of the priest. The priest must wear a stole when saying Mass, hearing confessions, etc.19. **Chasuble:** The Church makes use of five colors for the vestments. White worn on the feasts of Our Lord, the Blessed Virgin, angels and saints who were not martyrs. Red on the feasts of Apostles and Martyrs. Black is the color for Good Friday, and for masses for the dead. Purple is used during penitential seasons, Advent and Lent. Green on those days in certain seasons on which no saint's feast falls.20. **Biretta:** The cap worn by the priest is known by the Italian word Biretta.

The following Altar vessels are used at Mass:

21. **Chalice:** Is the cup of gold or silver in which the priest consecrates and from which he receives the Precious Blood of Our Lord.22. **Purifier:** A linen cloth used to purify or wipe the chalice and paten after the ablutions.23. **Paten:** Is a small gold or silver plate on which the consecrated Host rests during Mass.24. **Chalice Veil:** Is a square piece of silk, the color of the Chasuble.25. **Burse:** Resembles a purse. It is used to hold the corporal. The corporal is a square piece of linen upon which the Host is placed from the Offertory to the priest's Communion. Whenever the Blessed Sacrament is taken out of the Tabernacle it is placed on the Corporal.26. **Wine of the Grape:** The wine is poured into the chalice, and when the words of consecration are pronounced by the priest it is changed into Our Lord's Precious Blood.27. **Water:** The drop of water put into the wine in the chalice by the priest signifies the union of the Divine and human natures in Jesus Christ.28. **Jug and Basin:** The priest needs these at the Lavabo. Lavabo is the Latin word for washing. The priest washes his hands to teach us how pure we ought to be when we assist at Mass. It also reminds us of the first station of the Cross,—Pilate washing his hands after he has condemned Jesus to be crucified.

29. **Linen Towel:** With which the priest wipes his hands at the Lavabo, and after the communion.

30. **Communion Towel:** Linen cloth used for Holy Communion being held under the chin of the communicant.

31. **Sanctuary Lamp:** To honor Our Lord's Presence a lamp is kept continually burning before the Tabernacle, while the Blessed Sacrament remains there.

Part II.

1st Step The Sign of the Cross: We make the sign of the Cross In the name of the Father, and of the Son, and of the Holy Ghost, Amen. That means in Their name, and for their sake you are going to do this good action of hearing Mass.

2nd Step The confiteor: I confess. The priest says it because he is just going to offer the Holy Sacrifice of the Mass and he must have a pure heart to do that. The server says it for you.

3rd Step By the Merits of the Saints whose Relics are here: The priest walks up the steps to the Altar and he bows down and kisses the Altar-stone. This stone stands for Christ, Our Lord, because He said He was the stone which the builders rejected.

4th Step The Introit: Means "entering." It tells that we are entering on the act of sacrifice.

5th Step Kyrie Elieson: Greek word means "Lord have mercy on us." These words have been said in the Mass for nearly 1,500 years.

6th Step Gloria in Excelsis: A joyful hymn, it means "Glory to God in the highest and on earth peath to men of good will." These joyful words were first used by the angels outside Bethlehem when they announced to the Shepherds that Our Lord had just been born.

7th Step Dominus Vobiscum: These words mean "The Lord be with you." The priest uses these words seven times during the Mass.

8th Step Collect and Lesson: "Collect" means "a prayer for everybody." The "Lesson" may be a bit of the Old Testament or some words from St. Paul or St. Peter or one of the other great Apostles who wrote inspired by God.

9th Step The Changing of the Missal: The server takes the book and Stand, and removes them to the left-hand side of the Altar. This reminds us of the difference that Our Lord's coming made.

10th Step Gospel: Which means "good tidings." The Gospel is some passage from the life and teaching of Our Lord. The people stand for the Gospel out of respect for the Divine words. The Gospel tells of the birth, life, and death of Our Lord.

11th Step The Creed: "Credo" is the Latin word which means "I believe." We should say "Lord I believe all that the priest is saying."

12th Step The Offertory: The offering of the Bread and of the wine. The first important part of the Mass is just beginning. The priest prays a special little prayer for all those present, for all faithful Christians living and dead.

13th Step Wine and Water: The priest pours wine and then water into the Chalice. The wine so closely mixed with the water is meant to show Our Lord's Divine Nature joined with His Human nature. There were some heretics who didn't believe Our Lord had two natures and to show this they used to use only wine in their Mass.

14th Step The Lavabo: Let the washing of the priest's hands fix in your minds how freely Christ offers Himself, how freely He pours out His Precious Blood.

15th Step The Preface: Means "coming before." This long prayer is just a long "thank you"—and it tells about the different things we must specially thank God for at the different seasons of the Church.

16th Step The Sanctus: "Holy, holy, holy" that portion of the prayer is taken from the book of the prophet Isaia, in which he describes the Seraphim, wonderful angels with six wings crying, "Holy, holy, holy" in Heaven.

17th Step The Consecration and the Elevation of the Host: The priest takes the host in his hands, as Our Lord took the bread in His hands at the Last Supper and says the very same words Our Lord said that night. "This is my Body."

18th Step The Consecration of the Chalice: The words the priest now says over the Chalice change the wine into Our Lord's precious Blood. It is the very blood that our Lord shed to win our pardon.

"Great is the mystery and great the dignity of priests to whom that is given which is not given to angels." The Power to Consecrate.

19th Step Genuflection. The priest now prays softly, every now and then he genuflects. He did not do that in the first part of the Mass,—it is to honor Our Lord who is present on the Altar. At different places in the Mass, the priest has to touch the Sacred Host, and each time before he touches it he bends his knee, and again after he has touched it.

20th Step The Silence and Seven Words: Just as Holy Mass is the same sacrifice as Calvary, this silence is the same that reigned while Our Lord hung upon the Cross. —That silence was broken seven times by the words of Christ.

21st Step Pater Noster: Means "Our Father." The priest raises his voice at the Our Father thus ending the great silence of the Canon of the Mass.

22nd Step Fractio Panis: Means the breaking of the bread. The priest here breaks the host in half. At the Last Supper Our Lord broke bread and gave it to his disciples.

23rd Step Agnus Dei: Latin words which mean "Lamb of God." St. John the Baptist was the first to use these words when he saw Our Lord walk past. He pointed Him out, and said, "Behold the Lamb of God who taketh away the sins of the world."

24th Step The Priest's Communion: "Domine, non sum dignus," means "Lord, I am not worthy, etc." These words were said by the Centurion, whose servant was dying.

25th Step People's Communion: The priest gives the Absolution and you make the sign of the Cross very reverently. The priest then takes up one of the Hosts and holds it up high saying, "Behold the Lamb of God."

26th Step Corpus Domini Nostri: At last the wonder-moment comes when the priest stands in front of you and holds up the body of Our Lord Jesus Christ and says, "May the Body of Our Lord, Jesus Christ, keep thy soul into life everlasting, Amen."

27th Step The Blessing: The priest kisses the Altar and joins his hands and says, "May God Almighty bless you." Then turning round he makes a big sign of the Cross over the people, saying,—"Father, Son and Holy Ghost."

28th Step The Last Gospel: You again make the three little signs of the Cross, on your forehead, lips and chest. The priest is reading the first chapter of St. John's Gospel, and it tells how Our Lord who had always been from the beginning, the Son of God.

* * *

There is never a moment of the day or night in which the Holy Sacrifice is not being actually offered up in one or other portion of the world. At every moment thousands of Masses are being offered up to God. Scarcely do the golden rays of the rising sun light up the distant horizon of any land than priests in thousands rise to offer up their daily Mass.

Each morning offer all the Masses that will be said that day throughout the world. At night before you retire to rest, offer up to God the Masses that will be celebrated during all the time that you are wrapped in sleep. Thus may you join in the Perpetual Sacrifice of priceless value that is ever going up before the Throne of God above.

The holy sacrifice is being offered:

1. From early morning till midday of our time in Japan, China, New Zealand, Australia.
2. From 8 o'clock till evening throughout South Africa.
3. From 4 p. m. till midnight throughout Europe.
4. From 10 o'clock p. m. till sunrise throughout North and South America.

Hymn: "I am a little Catholic."

(Continued in January Issue)

A Gift for All the Year

One of the best presents for religious teachers is a subscription to The Journal. It is a practical and welcome gift that renews itself every month.

An attractive card announcing the gift and conveying the holiday greetings of the giver will be sent together with the December number.

RECITATIONS FOR THE GRADES

Quite Like a Stocking

Just as the moon was fading
Amid her misty rings,
And every stocking was stuffed
With childhood's precious things,
Old Kris Kringle looked around
And saw on an elm-tree bough,
High hung, an oriole's nest,
Lonely and empty now.

"Quite a stocking," he laughed,
"Hung up there on a tree!
I didn't suppose the birds
Expected a present from me."
Then old Kris Kringle, who loves
A joke as well as the best,
Dropped a handful of snowflakes
Into the oriole's nest.

—Thomas Bailey Aldrich.

The Old and the New

An exercise for five little folks, one as the
New Year and four as the Seasons

- 1—A season of buds,
- 2—Then flowers aglow,
- 3—A season of fruit,
- 4—A season of snow.

All—

These were the gifts of the Year just gone,
Now what shall we ask of the Year at its dawn?
(Turning to the New Year and asking gifts.)

- 1—A season of buds,
- 2—Then flowers aglow,
- 3—A season of fruit,
- 4—A season of snow.

All—

The very same gifts, New Year, if you please,
For what could you bring any dearer than these?

—Anon.

LANGUAGE STORIES FOR THE GRADES

By Katherine M. Starkey

The Little Fir Tree

In the big dark forest lived a wee tiny fir tree. This wee tiny tree wished and wished it could grow big. It wanted the birds to visit it, and make their nests in its branches. Day by day it sobbed and sighed over its sad fate.

One day the warm air grew cold and the snowflakes began to fall. The tiny fir tree shivered and drew close together. The snow fell all night long. In the morning the fir tree was only a mound of snow. It slept most of the time under the warm snow for it grew very lonesome.

One day it was awakened by some sunbeams peeping in. Then a voice said, "Here is a tiny Christmas tree, Uncle John, right under this mound of snow. Won't Baby Alice like this one?"

This little fir tree was carefully lifted out of the ground and carried across the field in a big sleigh. How happy it was then, when on Christmas night it shone with candles and presents for Baby Alice.

The Story of the Match

One cool evening Mrs. Rogers asked Tommy to bring a match, that she might light the grate fire. Tommy ran for the match and begged mother to let him "strike it." After he had struck it, and the fire was burning brightly, they sat down in front of it, and the little match told this story:

"Long ago there were no matches. People used to rub two dry sticks together until it produced a spark. Then they could kindle a fire. But it often took an hour to get it started. They found that they could get a spark quicker by striking a stone on a piece of iron ore, and holding a splinter till it caught fire. Then if they dipped the splinter in sulphur it would burst into a flame. Later they mixed several chemicals together and placed on the end of a small stick. Then the 'match,' as we call it, would light by rubbing it on anything dry. This match is the kind you have today and in one year the United States uses 150 billion of us."

TALKS WITH GRADE TEACHERS

By Sister Mary Louise Cuff, S.S.J., Ph.D.

Third Grade

DECEMBER is rich in story for children. Since the end and aim of language teaching is to secure correct expression of thought in speech, and reproduction in writing, a study of the story will prove beneficial at this particular time. It is the time that is most welcome to all children, for December brings great joy to their little hearts when it ushers in the Christmas Feast, the Feast of the Christ Child.

That of St. Nicholas is an interesting story to tell the children, explaining how he obtained from God gifts for the needy poor, gifts for the good, and even gifts for the bad. Bring out the goodness of God shown in cases where His gifts were bestowed upon the undeserving. Explain that St. Nicholas is the Santa Claus of the Christmas Feast, that the gifts come from the Christ Child, who inspires the parents to bestow gifts upon good children; that He inspires the wealthy to be charitable to the poor. Explain that since all our gifts come from God, we who are fortunate enough to receive them should be mindful of the less fortunate and share with them what we have so bountifully received.

Use pictures of the Christ Child and tell the bible stories, having the children retell them for their oral compositions. Afterwards, they might write the stories. If you cannot secure a picture of St. Nicholas, give the children a word picture of the Saint, or have them give you word pictures of their conception of him, then write what they think about him.

Read this true story for the children:

Billy was only six, Betty, eight.....They were the only children in Mr. Allan's home, a palatial residence where were several servants to wait on the little boy and girl whose Mother was called to her home beyond just one year ago. It was on Christmas night, and Billy and Betty remembered it all. Tomorrow would be Christmas again, and the tree in the play room looked so beautiful. Piles of pretty boxes were strewn around the tree, which looked so pretty with its many ornaments. The children had not been allowed in the playroom today. Daddy had taken them for a sleighride, promising to find Santa Claus. Passing one of the large department stores, they saw several hundred children receiving gifts from "Santa." Some of the children were poor, and their bare feet showed through broken shoes. Betty became very much excited over "Santa," but Billy was busy in an effort to take off his shoes. When the father observed what the child was doing, he said, "Billy, why are you taking off your shoes? You will take cold. Put them back on quickly." "Please, Daddy, please, I want to give them to the poor 'Christ Child.'" "Where is the Christ Child, Billy," asked the astonished father, looking among the gayly dressed children. "That little boy down there, Daddy, with his feet coming out on the snow." By this time, Betty's attention was drawn to the poor child, and she said, "Oh, yes Daddy, there is the Christ Child out in the cold and so poor. Our Mother who went to heaven on Christmas Day told us all about it, told us to be good to poor children and help them

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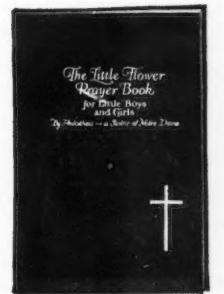
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for the love of the Christ Child. And Billy piped up, "Our Mother said, poor little boy is Christ Child. He must have my shoes." And he rushed out with his little shoes in his hand, but before he reached the "Christ Child," the crowd dispersed, with such headlong haste and pressure that little Billy was thrown down, trampled upon and smothered.

Billy was restored to his father's arms, and the broken hearted father gasped, "What can I do for Thee?" and Billy opened his eyes and said, "take care of the 'Christ Child'." Billy had gone this Christmas to be with Mother in heaven, and the father found consolation in caring for the 'Christ Child.' The poor little fatherless child, a beggar on the street, was now taken to the Allan home, a home made desolate by a second tragedy.

The greatest joy in the family was the 'Christ Child,' who filled Billy's place, and much to the father's astonishment, this child grew into his heart and was his only happiness. The good father understood the happenings of a day, and that he might the better understand, began a study of the 'Christ Child,' which was new to him, for he was not a member of any church.

After reading this story, have the children retell it, then have them write what they can remember of it, using their own terms. Have some of them give you a word picture of the FATHER; others, a word picture of Billy. Again, one of Betty, and also one of the 'Christ Child.' This will bring their imagination into play. Have them write their conception of the different individuals in the story. The different views of the same picture will be very in-

teresting. By this method you are securing, in their oral compositions, correct expression of thought; and in their written stories, correct form.

There are several easy and interesting historical subjects which can be similarly treated in this month, because of their happenings in December.

Have the children write the names of all the holidays they know. Here give the instruction on writing the names of holidays, THE NAME OF EVERY HOLIDAY BEGINS WITH A CAPITAL LETTER. Then, write the following list on the board: New Year's Day, Lincoln's Birthday, St. Valentine's Day, Washington's Birthday, Independence Day, Labor Day, Thanksgiving Day, Christmas Day. After an instruction of how to write these, which is placed before their view, and a little study of the spelling of the words, have the children write the list on the board, from your dictation, and after a comparison with your work, let them correct their own. There are three points to watch, namely, capitalization, spelling, and the possessive sign.

These eight holidays will furnish material both for oral and written composition for the next week or longer. The final work should consist of a written exercise on the board by each child, who should be able to write one sentence about each of the holidays.

So long as the child is developing an ability to express his thoughts correctly, and to write his knowledge in correct form, progress is being made.

Write this rule on the board, THE NAME OF EVERY DAY OF THE WEEK BEGINS WITH

A CAPITAL LETTER. Then have the children write the names of the days of the week on the board. Now, have each child write a sentence naming the day that he likes best, and giving the reason for liking that particular day the best of all the days. Treat the months of the year similarly.

For a picture study this month, use a snow scene, and you will find a wealth of material for oral and written composition. Of course, oral composition must always precede, then after they have the "GETTING," they can easily do the writing, and find pleasure in doing it.

In this grade, and at this advance the children should be able to tell the subject and the predicate of their little sentences. Much practice should be given them on this point so that there be no hesitancy at all in the selection, and there will be no hesitancy if they have an intelligent grasp, which they should have from the study of sentences in their own conversations.

One short poem should be committed each month, or at the teacher's pleasure, one verse from each of two or three short poems should be memorized. Children should be taught to love poetry not only for its own beauty, but for the inspiration it may lend. Too, it is useful as a memory exercise. Since there is a profusion of poems for children, the best should be chosen, those that are given to inspiration for better things in life.

The following SELECTED poem could be memorized in a few minutes, and besides giving joy, it leaves on the minds of children a beautiful thought, which thought will often have occasion to develop into action:

Whenever hearts are happy,
'Tis a simple thing to do,
To seek some other, sadder heart,
And make it happy, too.

The joy we share with others
Is a joy that's multiplied,
And 'twill make a perfect Christmas
If there's no one left outside.

Write the first stanza on the board, help the children in the memorizing. This can be best done by working in the concrete. Ask them if they remember times when they were especially happy. This word ESPECIALLY may be new to them, then here's an occasion for building up their vocabulary. List it there at once; have them give sentences where its use is demanded. Now, continue with the study of the stanza, whenever we are ESPECIALLY happy, what can we do? The poem tells us, "Seek a sad heart, and make it happy, too." When God is so good to us as to make us ESPECIALLY happy, we should strive to make some one else happy. Now, explain why the stanza is so written. Are your children able to spell every word in this stanza? Do they understand why 'Tis is so written? Do they understand why TOO is separated from the rest of the line by a comma? When you think that they understand the writing fully, then have them write it on the board from your dictation, and when finished, correct their work from your copy. Treat the second stanza similarly.

Fourth Grade

Any story suitable for the Christmas Feast in any Land might be used in the fourth grade for

this month of December. The following one is selected.

CHRISTMAS IN OTHER LANDS

In Norway, Sweden, and Denmark the tree is lighted on Christmas Eve and is usually left standing until New Year's. Instead of Santa Claus they have a Christmas brownie who in Denmark is called "Missou." He is a little old man with a gray beard and is supposed to live under the ground. Sheaves of grain are placed outside the windows or on poles and trees, so that the birds may enjoy a good Christmas dinner. The horses, cows, cats, and dogs also have extra portions for their Christmas feast.

The little German children believe that the Christ Child brings them their presents and that their godfathers are his helpers. Just before Christmas, Rupert, who helps Santa Claus, comes. He is oddly dressed and carries a bunch of twigs. He comes to each house inquiring whether the children "have been good" and have said their prayers. If the answer is "yes," their chances for presents are good; if not, a stick from the bunch of twigs is supposed to be used as a penalty. At Christmas every child has a spice cake of his own, made in some fancy shape, such as a pig, a horse, or a star. In Germany the tree is left standing till after New Year's.

In Holland St. Nicholas comes on December sixth, nearly three weeks before Christmas. He travels with a white horse. The children, after cleaning their wooden shoes, fill them with hay and oats, and place them on the hearth. In the morning the hay and oats are gone, but in their place are found toys and sweetmeats for the good children, and rods for the bad ones.

The Belgian children put carrots into their shoes. When St. Nicholas' horse smells the carrots, he will ride into the house, and St. Nicholas will be good to anyone who has remembered his horse.

Mother Goose brings presents for the children in Italy and Russia. The Italian children call her "Befano," while in Russia she is known as "Baboushka." In these countries presents are given at Epiphany, which comes twelve days after Christmas, on the sixth of January.

French children receive more presents on New Year's than on Christmas. They call their Santa Claus "Father Christmas," and leave their shoes in a corner of a room for him to fill. Rupert, with his bundle of switches for naughty children, goes with Father Christmas.

In Austria candles are placed in the windows, so that the Christ Child, in passing, shall not stumble. Christmas Day is celebrated with a big feast. The little Swiss children put their shoes outside the door on the two Sundays that precede Christmas. In the morning they find them filled with candy and nuts. On Christmas eve the children are sent to bed early. When they awake on Christmas morning, they find a Christmas tree very much like the tree American children see.

SELECTED

There is a pretty legend told of "Christmas in Ireland." The little children wash all the stockings they own and hang them from their little beds, retiring with the surety that by morning Santa will have them filled with all kinds of pretty things. In Irish homes the Christmas feast is spread "all

through the night," the doors are left unlocked, and lighted candles in the windows invite the steps of the Christ Child to enter and be comfortable.

There are eight paragraphs in the story of "Christmas in Other Lands." A study of each one should be made. First, write the paragraph on the board, explaining reasons for capitalization, punctuation, and paragraphing. All words used should have a clear meaning to every child in the class, and the spelling of the words should be mastered. When all this has been accomplished, the children should write the paragraph from the dictation of the teacher, and then correct their work from the copy. Only when they are able to write the first paragraph correctly, should the second be attempted and treated in the same way. You will find that children will learn how to write better by this method than by any number of compositions you may give them. The practice of having the children write compositions on certain subjects, "handing them in," correcting and grading them at a useless expense of energy, then filing them away, never gives desirable results.

By the time each of the paragraphs in this story has been thus treated, the children will have had much practice in writing good English.

Now, since they are learning the parts of speech, and know the order in which they come, they can place the number over each word in the paragraph they are studying.

As another exercise, the teacher might select eight pupils from the class, calling each a different part of speech; now let each go on a hunt for his own words, and find out how many he can get from the paragraph under discussion. He lists the words on the board under the title "Noun," or the part he represents. The children in excess of the eight hunters, go over the same ground in pursuit of a certain part of speech. Those of the eight hunters who are "caught" by the followers, should be obliged to hunt through another paragraph for the same part of speech. A hunter who fails to find the correct number is "caught."

After all this oral instruction on "Christmas in Other Lands," the children are now prepared to write a composition, and an appropriate subject would be, "How We Americans Celebrate Christmas." The composition need not be longer than one short paragraph, and can be written on the blackboard where corrections can be made for the benefit of all. This method will save the teachers from hours of work in correcting papers, and the children will have been instructed from seeing the corrections on the work of others. They might be allowed to write their compositions outside of class, then copy them on the board from their papers.

Reading With a Purpose

The two last additions to the series of pamphlets issued by the American Library Association under the title given above are: "A Study of English Drama on the Stage," by Walter Prichard Eaton, and "The Foreign Relations of the United States," by Paul Scott Mowrer. Each contains a concise survey of its subject and a list of current books that will enable students to familiarize themselves with its details. Pamphlets in this series sell at 35 cents each, and are to be procured from the American Library Association, Chicago.

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OUR SISTERS AND LONGER LIFE

VI.

By James J. Walsh, M.D., Ph.D.

Scuples and Health

THE word scruple is supposed at least to be derived from the Latin word *scrupulum*, a small stone or a chipping of stone. The metaphor implied in its use is not of a huge boulder in one's path, but of a small stone that causes one to flinch in walking and readily keeps one from making proper progress. In the older times it is said that some of the hermits put little stones into their shoes and walked on them because they thought that this mortification was very suitable for the cure of scrupulosity. Suffering from figurative small stones, *scrupula*, they tried genuine *scrupula* or small stones to overcome them. It was a question of like curing like, and that principle has always attracted a good deal of attention from men. Such mortification may emphasize scruples, however, and cause them to be more disturbing than they would otherwise be. Stuttering and scrupulosity have certain features in common, and Demosthenes cured his stuttering by putting pebbles in his mouth and talking against the sea down at the seashore. That method of curing stuttering worked out sometimes, and perhaps in certain people reasonable mortification might correct scrupulosity.

Scuples have been studied very carefully in recent years in the light of modern psychology, and I think that it may be said, without any too much vaunting of our advances in psychology, that they are understood much better than they were. A strictly medical consideration of scruples seems to be called for in these articles, because scrupulous persons are likely to be disturbed in health on account of their solicitude about themselves. Scrupulosity sometimes invades the domain of hygiene and keeps sufferers from it not infrequently from taking such proper precautions with regard to the preservation of health and its maintenance at a reasonably high standard as should be taken for the sake of work and longer life. Most scrupulous persons are likely to be inclined to over solicitude about a good many other things besides their actual religious scruples, and matters of health not infrequently come into their purview. Very often they entertain some of the same hazy and fallacious notions with regard to the subject of health as they have with regard to the details of spiritual life, and these react on each other to the detriment of both.

The best way to understand scruples in the spiritual life is to know something about corresponding difficulties that have been studied rather faithfully in the physical and psychic life in recent years. These are the so-called phobias or dreads. *Phobia* is a nice three-syllable Greek word that only means fear, but that seems to imply ever so much more. All sorts of phobias have been studied. The most universal of them is the dread of heights. Practically everybody is disturbed on looking down from a height. I have had the boldest man of my acquaintance stand beside me with a railing in front of us at Niagara Falls and look over at the falling water. After a moment he said to me, "I can not stand that, I must get back." All of us, if we stand at the edge of a flat roof and look down, are disturbed just in proportion to the height. If the ground is but ten feet below us, we do not mind it much, though we mind it more than we do standing on the edge of a sidewalk where the drop to the pavement is half a foot or less. If we are up two stories, we almost involuntarily shrink back from the edge; but if we are up four or five stories we feel that it makes us dizzy to look over, and so most of us prefer not to go near the edge at all.

This is merely a dread, but the dread is sufficient to unnerve us quite literally, and as a result we cannot control our muscles, and they tremble a little, and we feel more and more unsteady, and as a consequence we would easily fall. Ask a man to walk on a plank a foot wide that is stretched across a little puddle in the street, and he does it without the slightest difficulty or hesitation. Ask him to walk across a ditch that is three or four feet deep, and he will begin to notice that there is a little uneasiness in his muscles. If the ditch is twenty feet deep, he will probably be willing to walk around the block rather than walk across it on a plank. If the plank were stretched between the windows of an apartment house up ten stories, nobody but an expert or a trained workman, that

is one accustomed to doing that sort of thing, would think of going across it. There is a cold feeling that comes at the pit of the stomach, there are little icy chills that go up and down our back, at the very thought of it, and we cannot do it, because our muscles go into a tremor that is beyond our control. With death as the cost of failure, we cannot accomplish an action that under other circumstances is so simple as to be child's play for us.

I remember once working in a room opposite which they were building a twenty-story building, and my desk faced the window. We were up ten stories, and when the building began to go past us on the other side of the street, especially the steel work of it, I found that it was quite impossible for me to go on with my work. A man would stand on a beam perhaps eight inches wide, up twelve stories, and lean over and tell the man down below on the ground what he wanted. Sometimes the wind would be blowing some, and he would actually lean a little against the wind while shouting his message. Then, when mistakes were made in sending him up materials, he would lean over and tell the man on the ground in no uncertain terms what he thought of him. Well, this matter of standing on the edge of eternity this way and yet taking life as easy as that, was too much for me, and I had to have my desk turned so that my back was to the window. Even now, when I recall it, curious feelings come to me that centre in my stomach region and the small of my back, and there is a little sense of compression about the large muscles in the legs and back that is interesting. After all, it is only necessary to see a picture of a man working on a high building when the steel work alone has been erected, for most of us to get shivery feelings that are quite unpleasant. A picture of a person looking down from a window ten stories up is enough to make most people feel a little dizzy or at least tremulous.

Now here is a typical dread. It is quite unreasonable, since we do not share the danger, and yet it comes over us and makes it very difficult for us to do things. Every human being in the world has some dread of heights, but most people can overcome it if they have to. All the men who work on high buildings had, as a rule with very few exceptions, some dread of heights at the beginning, but they learned to overcome it, and they gradually grew accustomed to suppressing what may be called the overtones in their feelings. By practice they succeeded in maintaining control of their muscles and not permitting them to get tremulous and incapable of supporting them properly.

If the dread of heights can be overcome in the way that it is by ever so many men, every other dread can be overcome, and yet scruples are best understood by comparing them with dreads. People are afraid that they have committed sin, or that they are going to commit sin, or at least that they are responsible for some fault, and so they get trembly uncomfortable feelings and they cannot go on with their work, or they are unable to go on satisfactorily with their religious duties, and they keep bothering about their feelings until they get into a state of mind in which it is impossible for them to do anything. They go through an experience similar to that I underwent while watching the men working on the high building, feeling so fearful that they would fall, that it was impossible for me to go on with my work.

The extent to which the dread of heights may go under certain circumstances is very well illustrated by the fact that priests sometimes find it impossible or at least very difficult to say Mass on an altar that has more than one step. This seems almost absurd, and yet I have seen nearly a dozen cases of it. I remember once mentioning it to a distinguished old archbishop, and he said that he could not think it possible that a priest would be bothered by dread of heights from the mere fact of being up three steps on the altar. We were at dinner at the moment, and his chancellor was with us, and the chancellor said, "Why, your Grace, we have two brothers, priests in this archdiocese, who cannot say Mass on an altar more than one step high." These patients have to overcome their dread of heights, but are able to do so only at the expense of the greatest effort. One of them has told me that while he is saying Mass, he always stays in contact with the altar. When he turns round he feels the touch of the altar as he turns in order to reassure himself. He never steps far from the middle of the altar. He goes over one step only to read the Gospel, and only one step

for the Epistle. He is able to go over to the edge of the altar for the ablutions, because then the boys are standing in front of him and he does not mind the looking down from the upper step so much. If he has to say Mass on a very high altar, the sweat stands out on his forehead because of the effort required to overcome his dread, and at the end of the Mass he feels completely played out because of the ordeal through which he has had to go.

Dreads may refer to almost anything in life, and there are nice long Greek names to describe each of them. For instance there is misophobia, which is the Greek name for dread of dirt. This is the nearest resemblance among the psychoneuroses that we have to scruples when they take the form of a dread of sin. People suffering from the dread of dirt are afraid that they are getting dirt on their hands or on their lips, and they become so anxious about it that they occupy themselves mainly with washing it off or taking precautions against it. I have known patients when they are particularly nervous, for there are intermissions and remissions in the dread, wash their hands forty times a day until they quite literally wash the skin off them, and they suffer from rather severe skin trouble. They are like some penitents who would keep going back to confession. These people would not touch the handle of a door for all the world. A patient of mine, who used to come to me some years ago, would never touch the knob of the storm door to open it and step into the vestibule so as to be ready for admission as do most other people. The maid had always to go out and open the outer door to let him in. She used to say to me, "That gentleman who is afraid to open the door wants to see you." When he came in to greet me, he would say to me, "Doctor, don't ask me to shake hands with you, you shake hands with so many people." He was sure that without my suspecting it preceding patients had surely left dirt particles or contaminating material of some kind on my hands.

I have seen him standing outside a department store while the temperature was below zero, waiting for someone to come out so that he might slip in without having to touch the knob of the door, because so many people touched that knob. He did not want to put his hands on the handles of trolley cars, because so many people touched them, and as a result it was not easy for him to get on and off trolleys, and he used to use the elevated instead, because that did not require his touching a handle. A great many of the ordinary things of life he had to modify in order to carry on. He liked to read, but he would only take new books from the library. If an older book were borrowed for him, he had someone cover it for him specially,—he would not do the covering himself, because that would bring him in contact with the finger-marks of the people who had used the book before. If the books were at all worn or soiled, he read them only with gloves on. This is hard on the leaves of books, for they get torn by the gloves. A number of women do this. Hence the request made in some libraries not to read with gloves on. He would not eat food in any place where he thought that anybody handled the bread or anything else. He had a very advanced case of misophobia, and he saw dirt everywhere, just as the scrupulous people see sin everywhere, and he made life quite miserable for himself, just as they do.

Most of the scrupulous have an idea that they have a very tender conscience and are very different from the generality of mankind in this regard, and not a few of them are inclined to think that this represents a certain high stage in the spiritual life. Even a little study of the phobias, soon dissipates that notion and scruples prove to be exactly the same sort of mental over-solicitude with regard to something that is dreaded. As I have said, there are dreads of all kinds. Some people are very much afraid of pointed objects. This is called in Greek aichmophobia, and those affected by it may be made very miserable because of its presence. I have a patient who is six feet four in height, magnificently built, two hundred and eighty pounds in weight, who cannot sleep if he thinks there is a pointed object anywhere around the house. Scissors have to be bought with curved ends on the blades. Ice picks have to have blunt ends. Knives must not be pointed. Even a file that has a sharp end to it, must be broken off or inserted firmly into a wooden handle, or he does not feel easy with it near him. He does not know why he has the dread. He has the apprehension that if pointed objects were near he might hurt himself or others. In spite of his size, indeed as very frequently happens with giants like him, he is the mildest-mannered of men. He has a little wife five feet nothing in height who weighs about a hundred pounds who bosses him to the limit, and he thinks the world of her.

(To be Continued in January Issue)

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THE TEACHING OF RELIGION

By Rev. C. P. Bruehl, Ph.D.
Life and Teaching

IT is a truism that teaching is not for its own sake but that it has a transcendent purpose that goes beyond itself. The ultimate purpose of teaching is use for some important end in the scheme and economy of life. Teaching is to serve the expansion and improvement of life. It stands in the service of the fuller, richer, finer and purer life. To some extent we may agree with Herbart when he writes: "Non scholae sed vitae descendam." This wise proverb would be somewhat clearer if we knew what is meant by school and what by life. Perhaps the following short version throws light on it—not for ostentation, but for use! Thus rendered, it is a wise economic rule, as suitable for the purchase of furniture as of knowledge. (The Science of Education, Boston.) That is one relation in which teaching stands to life, and it is that relation which most frequently receives attention. But there exists another relation in which life stands to teaching, one which seems to be of even greater consequence than the one referred to. It is this: life itself is a teacher of no mean importance. The school, in other words, is not the only place where we learn and it may much be doubted whether it is the chief place. At all events, human experience, which is only another name for life, represents a teaching factor, the importance of which is not surpassed by any other teaching agency.

Life teaches us, and when we say that we mean that our habitual environment constantly not only modifies our mental content, but also determines our interests and molds our character. The circle of our thoughts is not a closed affair that resists invasion and penetration from without. On the contrary, it is subject to a continual action and reaction in contact with our entire environment. Whatever experience we undergo leaves its traces on the world of our ideas. Therefore, our entire environment should be so shaped that its suggestive power is for the good, that it sows in our mind the germs of happy and wholesome ideas, that it elicits new and beneficial interests and that in no manner ideas are introduced that will prove subversive of the good mental habits which have been acquired. Unfortunately, we observe but too often that daily and habitual experience undoes what formal instruction and discipline have laboriously built up. We have here over and over again the useless performance of Penelope, who under the protection of night unraveled what she had woven during the day, thus making no progress in her work. Every teacher sees himself confronted by this discouraging situation. Still it is not from this angle that we wish to look at the matter just now. We have something else in view.

We have been speaking of a new method of teaching religion which aims at making the teaching an actual experience in the life of the pupil. For since religion is a practical thing it can only be taught by practice. No one can learn to sing merely by listening to lengthy explanations of the nature of sound and the use of the vocal chords. The only way to learn to sing is by singing. This is equally, and if anything more emphatically, true with regard to religion. If one wishes to learn how to pray, the only way in which it can be done is by praying. Action is the great thing. Ideas do not make character. Character on the contrary is the product of activity. Moral character is generated by moral action. Religious character, in its turn, is produced by religious action. In this lies the whole secret of teaching religion. Religion is taught for use; hence, while being taught it must already be used or it will remain a mere academic affair with no power to reach out into life. We learn our religion as we live it. We will never learn our religion if we do not live it.

An age in which religion was actually lived could without any particular harm allow the formal religious teaching to lean towards intellectualism. Life itself would correct the defect and restore the necessary balance and proportion between the theoretical and practical elements. This was the happy condition of affairs in the ages of faith. Religion then was an atmosphere that pervaded everything. It had found concrete embodiment and expression in the whole environment of man. Man could not help living his religion. He could not get away from

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it, since it met him at every turn of the way. This religious atmosphere began to envelop the child from the first breath it took in this sublunar world. Even before reason dawned, the child already went through religious experiences. It learned to worship long before it knew what worship really was. It said its prayers long before it would be able to understand the meaning of the words which it used. It became familiar with religious symbols of various kinds long before it would have had sufficient knowledge to explain them. Afterwards when it did receive formal religious instruction it would have ample opportunity to practice in the measure in which it formally learned. This, no doubt, was an ideal condition of things. But it no longer exists.

Our external environment is no longer permeated by religion as it was in those favored ages. The general setting of our life has become secular. On the school, therefore, falls the added burden of helping the child to live its religion, that is of expressing it continually in corresponding actions and experiences. The work of the school as far as the teaching of religion is concerned actually has radically changed. It must do far more than it was called upon to do formerly. That in a large measure is true with respect to other subjects. Also in their regard the school must shoulder new responsibilities which formerly were born by the home and other informal educational agencies. Practically, the entire work of education now devolves on the school, since the home has almost completely broken down as an educational institution. It would be a blessing if this were not so patently true with respect to religion, but also in that department the home no longer does its share. The crying need for a reform and reconstruction of religious instruction arises out of this deplorable condition. The readjustment to the new needs cannot come at once but must be brought about gradually. Abrupt changes of policy are never desirable. They cause too much disturbance and moreover arouse antagonism. Good things are of slow growth and a result of a steady and continuous evolution that does not proceed by leaps and bounds. The new teaching method will also take its time. It will emerge out of an interplay of many forces and in response to the conscious needs of the times.

It is not advisable to identify the teaching of religion with any one particular educational theory. If we do so we are preparing another crisis. The present crisis is the outcome of a too close identification of our religious instruction with the intellectualistic method. Methods after all are products of their times and hence of necessity ephemeral. They have their day and cease to be. They are quite frequently the outgrowth of false philosophical and psychological doctrines and accordingly intrinsically vitiated. To make a close alliance with such transient methods cannot redound to the benefit of religion. Religion must, therefore, be very eclectic and assume towards any newly arising teaching method a very cautious and critical stand. Only thus will it consult its own best interests. As concerns the new, much heralded performance or work method, this also is racy of the soil on which it grew. It grew out of a pragmatic, utilitarian and materialistic philosophy. It goes without saying, then, that it cannot in its entirety be acceptable to the religious teacher. We must not again make the blunder of committing ourselves entirely to one contemporary method of teaching. What we are looking for now is a method that will do justice to the particular nature of religion and which, therefore, will have a degree of permanency. The last place to follow mere educational fashions ought to be the class of religion. Too much is at stake and too much harm can be done by an uncritical adoption of the educational fashions of the hour.

Whatever reforms in teaching religion are introduced, these must not arise out of mere opposition to outworn methods. Such opposition always leads to exaggerations and results in fatal onesidedness. The pendulum of reaction always swings to an extreme but never finds the golden mean. True reform must not be born of mere contradiction, for in that case it only serves to create a new intolerable situation which in its turn will require another reform. If we engage in reforms of this type we are entering on an interminable process that will never issue in anything satisfactory. Too many are overlooking this important point and hastily demanding the adoption of a reform which cannot be lasting because it is only



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partial and which will quickly create new problems, perhaps more difficult to deal with than the ones with which we are at present confronted. The really desirable thing, accordingly, is a reconstruction of our religious teaching, which, of course, duly considers the results of modern experimental psychology and practical pedagogics, but which at the same time does not lose out of sight the special requirements of religion. We will then have a complete and total reconstruction which not only gives present results but which at the same time possesses a permanent character. We know that for a time education through manual work was looked upon as the royal road out of all our educational troubles. The religious teacher might feel inclined to employ exclusively this much vaunted method. He would quickly find that for his particular purposes it was inadequate. The horizon by which this method was limited is too narrow for the field of religion as it was also found to be too narrow for general culture. This is just one instance of the insufficiency of a popular method. The manual work method, of course, was a reaction against the intellectualistic method. It had all the limitations due to this fact. The new method of teaching religion, therefore, must not be determined by its opposition to any existing method. It must proceed from broader points of view and have something catholic and inclusive about it.

CURRENT EDUCATIONAL NOTES

(Continued from Page 302)

apolis Oakland, and Providence the department in charge of vocational guidance directed psychological testing as an aid in the classification of public-school pupils.

In all the cities organized junior placement work was carried on to some extent, though the amount of placement and the emphasis accorded it varied widely. Most of the departments in charge of vocational guidance had a placement division, and in the three cities having no vocational guidance department, organized placement work for juniors was carried on by the schools or by some other agency in co-operation with the schools.

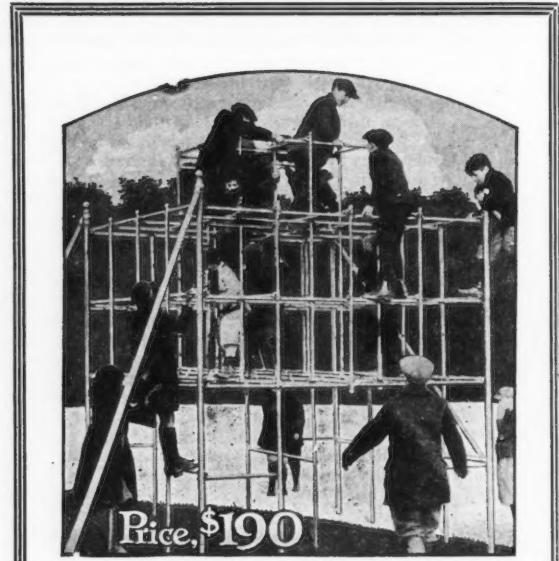
Close co-ordination between direct vocational-guidance activities and the supervision of young workers under the regulations of the child-labor laws of the states in which the cities surveyed were located had been developed in some places. Chicago, Cincinnati, Minneapolis, and Seattle, among the cities having a vocational-guidance department, issued employment certificates to young workers through the department; in Philadelphia employment-certificate issuance was carried on by the same organization as placement, and in Pittsburgh and Providence an interview with the vocational-guidance department had been made a prerequisite to the obtaining of an employment certificate.

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In the page advertisement of the American Novelty Co., Minneapolis, Minn., published in The Journal for November, was contained a list of free premiums obtainable by any student, graded or high school, through the sale of a certain lot of pencils. While the limited space only permitted mention of a few premiums, the company has prepared special circulars showing other premiums that can be secured for selling pencils anywhere. These will be sent to all who write for them.

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Every child should be measured by its own standard, trained to its own duty, and rewarded by its just praise. It is the effort that deserves praise; not the success; nor is it a question for any student whether he is cleverer than others, or duller, but whether he has done the best he could with the gifts he has.—Ruskin.



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Origin of Liturgical Books

Coming now to the study of how and when liturgical books originated, we find that for about the first two centuries no prayers or ceremonies were written down, as nothing was fixed except what was read from the Bible, which was the only book used in church. The celebrant and his deacon said their prayers extempore, while the people answered more or less spontaneously with short exclamations, such as: "Amen, Alleluia, Kyrie eleison."

A Synod at Hippo, in 393, shows us incidentally the beginning of written liturgies, as, in its twenty-fifth canon, it forbids any one to use written out prayers of other churches till he has shown his copy to the more learned brethren.

The first written liturgical work appears to be the diphys, from which the names of the living and the dead to be prayed for, were read out by the deacon at the appointed place in the liturgy.

The older arrangement of the liturgical books differed from ours, which are arranged according to the service at which they are used. The older arrangement considered not the service, but the person who uses the book. One book contained all that the bishop says at any service; the deacon had his book, the choir had theirs and so on. The bishop's book was the Sacramentary. The best known Sacramentary is the Gregorian Sacramentary, which was sent by Pope Adrian I (772-795) to Charlemagne in 791 A.D. The priests' book was the Sacramentary also.

It was Low Mass that caused the compilation of Missals, and Low Mass became necessary when celebrations were so multiplied that every priest said Mass once a day. Isolated cases of Missals being used, occur as early as the sixth century, and about the twelfth century, the Missal has completely replaced the Sacramentaries.

The Present Roman Liturgical Books

1. Missal; 2. Pontifical; 3. Breviary; 4. Ritual; 5. Ceremonial of Bishops; 6. Memorial of rites; 7. Martyrology.

Liturgical Books

1. The Missal. It was the introduction of the Low Mass that gave rise to the Missal, a book containing the rites for celebrating Mass, and this was because the celebrant was obliged in the Low Mass to recite all the prayers, which at the Solemn High Mass had been recited by the several ministers taking part in this Mass. The Roman Missal, as we now have it, was published by Pope Pius V, in 1570, and the bull "Quo Primum" commanded that this Missal alone be used wherever the Roman rite is followed. But the Pope made one important exception. The bull allowed any rite to be kept that could show a prescription of at least two centuries. A few dioceses, as Lyons, kept and still keep their local forms; so also some religious orders, notably the Dominicans, Carmelites, and Carthusians. Revisions of the Missal were made by Clement VIII, Urban VIII and Leo XIII. But the continual addition of Masses for new feasts goes on as the years go by, and the Church adds new names to her martyrology.

2. Pontifical is the bishop's book. It was issued by Pope Benedict XIV in 1752, and revised by Leo XIII in 1880. It contains the rites of confirmation, the tonsure, ordinations, services for laying foundation stones, consecrating churches, altars, chalices, episcopal blessings of vestments, bells, etc.

3. Breviary. The word "breviary" is derived from "breviarium," an abridgment or epitome, and is so called because it is a consolidation or abbreviation of the Divine office which, for many centuries, was very much longer, including a number of books. Pope St. Pius V first published the Breviary in 1568. It was revised by Popes Clement VIII, Urban VIII and Pius X.

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and Breviary. Pope Paul V, in 1614, issued a Ritual; and Benedict XIV revised it. It contains general directions for administering the sacraments, and has special directions regarding the administration of baptism, penance, Holy Eucharist, extreme unction. It contains, moreover, a large collection of Blessings for various objects.

5. Ceremonial of Bishops. This book contains the ceremonies to be observed by the highest prelates and their attendants in cathedrals and metropolitan churches at Pontifical Mass, Vespers, the Divine office, requiem services, and special feasts. This liturgical book was first issued by Clement VIII, in 1600. It was revised by Benedict XIV, in 1752, and Leo XIII, in 1882.

6. Memorial of Rites, or Little Ritual, is the latest of these official books. It gives directions for certain rites, the blessing of candles, ashes, palms, the Holy Week services where there are no deacon and sub-deacon. Benedict XIII (1724-1730) published this book in 1725, to remove the confusion in the smaller parish churches of Rome, Pius VII extended it to all small churches of the Roman rite in 1821.

7. Martyrology. This is an enlarged calendar giving the names and very short accounts of all the saints, not only martyrs, commemorated in various places each day. The earliest known martyrologies go back to the fourth century. Our present Martyrology was arranged in 1584 by Cardinal Baronius, under Gregory XIII. It was revised four times, and finally in 1748 by Benedict XIV.

When Mass was said in the First Centuries

From the "Teachings of the Apostles" called the "Didache," we learn that the "Eucharist," that is, the Mass, as it was then called, was celebrated every Sunday. St. Justin, martyr, speaks of only Sunday as the day when the Holy Eucharist was celebrated. But from the third century we hear of daily celebration of Mass. St. Cyprian, in several places refers to daily celebration.

In Africa and Jerusalem in the fourth century, the Holy Eucharist was celebrated on Wednesday and Friday, besides Sunday, but it was not so in Alexandria, or Rome. At Rome, as a rule, Sunday was the only day on which Mass was said. In the Roman rite now, Good Friday is the only day on which no Mass can be said. Before the Middle Ages Mass was not said more than once on the same day, and it was the bishop or chief person who celebrated, the rest of the clergy assisted and received Communion. The Eastern liturgy has no provision for anything like our Low Mass. In the early Middle Ages the custom began of a separate Mass said apart by each priest. In the West, the compacts made between the various monasteries from the eighth century onwards, to offer a definite number of Masses for deceased members, had a very decided influence on the practice of private celebration. We hear of isolated cases of daily celebration as early as the sixth century. St. Gregory I, says of Cassius that he "was accustomed to offer to God a daily sacrifice." By the ninth century, many priests said Mass several times a day, but by the thirteenth century it was prohibited any priest to say more than one Mass a day, except on Christmas Day and in case of necessity. Bination on Sundays and feast days of obligation was allowed to enable the faithful to fulfill the precept of hearing Mass. In a monastery, if every priest said Mass daily, they would be obligated to do it often at the same time, hence this did away with the custom of having only one altar in a church, and gave rise to many altars being built in one church. Since each celebrant could not be provided with a choir, deacon, subdeacon and assistants, the service which we call Low Mass was introduced, which was recognized in the Missal of Pius V (1570), and the order of the Low Mass was definitely arranged. The High Mass celebrated by a priest was the normal rite. In the Roman rite the order was as follows:

Mass of the Catechumens

1. Introit.
2. First incensing of the altar.
3. Kyrie eleison.

End of the Mass of the Catechumens.

Mass of the Faithful

1. Gospel and sermon.
2. Creed.
3. Prayers of the faithful.
4. Second incensing of the altar.
5. Offertory act & chant (Secrets).
6. Preface.
7. Canon.
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BREVITIES OF THE MONTH

Religious teachers in Catholic elementary and high schools are better prepared professionally than are the teachers in the corresponding public schools, the Rev. Sylvester Schmitz, O.S.B., dean of St. Benedict's College, Atchison, Kans., shows in a thesis submitted as a requirement for the degree of doctor of philosophy from the Catholic University of America.

Sister Marcelline, teacher in Seton High School, Cedar Grove, Cincinnati, was given a reception in Cleveland recently by more than forty of her former pupils in that city, twenty-five years ago. Sister Marcelline is visiting Sisters of her order and was surprised completely by the reception. She has not taught in Cleveland for more than twenty years. Municipal Judge M. L. Sweeney told her that the group would commemorate her golden jubilee anniversary of Sisterhood, next year.

The Most Rev. Archbishop Howard has established the Confraternity of Christian Doctrine in Portland, Ore., and a class of lay people has been organized to secure training in giving catechetical instruction. It is the purpose of the confraternity to conduct Sunday and week-day classes and to give personal instruction in homes on occasion.

Miss Dorothy Dawson, member of the junior class at Bethlehem Academy, St. John, Ky., has been proclaimed champion speller of Hardin county. For two consecutive years pupils of this academy have competed in the annual spelling contest of Hardin county, conducted at Elizabethan, Ky., and both times won first honors.

Of the 600,000 young men now in college it possibly would have been better if in nearly 100,000 cases they never had gone, the Rev. Albert C. Fox, S.J., president of Marquette University, declared in a recent public address.

Because of the refusal of the parents to permit their son to salute the United States flag while in school, a court of the State of Washington two years ago removed the boy from their care and placed him in a detention home. Today the same court is allowing his adoption by another family, without his parent's consent, on the theory he is a ward of the court.

Demoralization of Calles' much-heralded public school system, which was to replace the religious schools he destroyed, has reached a critical stage. For months now, reports have come in from State after State in the Mexico republic that teachers have not been paid for months, that whole school staffs were on strike, and that schools were being shut down.

A "Salute to the Flag" has been adopted for use in all parochial schools of the Diocese of Buffalo.

¶ News items for this column invited.

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And Institutional Review

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DISCONTINUANCES—If it is desired to close an account it is important to forward balance due to date with request to discontinue. Do not depend upon postmaster to send notice. In the absence of any word to the contrary, we follow the wish of the great majority of our subscribers and continue The Journal at the expiration of the time paid for so that copies may not be lost nor files broken.

CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment of postage.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

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EDITORIAL COMMENT Health and Physical Education

A publication of the federal Bureau of Education enumerates many ways in which it is now generally realized that the physical well-being of children may be promoted through the proper ordering of matters connected with school accommodations and management.

First, attention should be paid to the planning and construction of schoolhouses, and the provision of adequate playground space. Next, the school program should be arranged so that in content and presentation it shall be conducive to health. Examination of children on entrance and periodically thereafter, with a view to discovering physical defects, and the taking of steps for the removal of these where possible, is regarded as fundamental to the work of physical education as well as promotive of school economy. Daily inspection of children is recommended as a precaution against the spread of communicable diseases.

Health education should be carried on by insistence on cleanliness of person and by interesting each child in the formation of the habits essential for health. In the higher grades this work should be continued by practical lessons in physiology and the principles of personal and home hygiene, as well as by developing appreciation of work for public health. Finally, arrangements should be made for physical training for all the pupils, with supervised exercise suitable to the capacities of the children according to their ages. Of course there should be ample recess periods to guard against the fatigue caused by too prolonged application to confining tasks.

In many States there is legal provision for teacher training with reference to health work in schools. On this subject, the bulletin observes.

"If health and physical training are fundamental to all education, the teacher must be made fully conscious of this fact both in her theoretical and practical preparation. She must be prepared to know her pupils as a musician knows his instruments and be able not only to appreciate when they are defective and out of tune, but she must endeavor to have them put into condition for producing the best work which their hereditary endowment will permit. Such improvement results in least effort for the teacher, least outlay for schools, and most income in educational results."

All who have devoted thought to the subject are aware not only that the health of school children demands attention on its own account, but also that health work is a measure of school economy paying its way from a monetary point of view, for the reason that good health is essential to capability for study. The day is long past when the typical student might be described as "a meager, muse-rid mope, adjust and thin." Now the aim is to make the typical student a picture of physical and mental fitness, leaving school with a constitution that will qualify him to apply his knowledge for his own benefit and that of the community in carrying on the worthy work of the world.

The Hope for Better English

Thirty years ago—or perhaps longer ago than that—a Frenchman addressed to the American Society for the Improvement of Speech a letter in which he said: "Judging from the contemporary literature, the American speech seems to be degenerating into a kind of patois." The complaint provoked a rejoinder from the editor of a New York newspaper, who indulged in the retort that the French language was in equal danger with the English, and added, "It may be doubted whether all modern languages are not equally misused." Undertaking to assign the cause for the condition which he deplored, the editor observed:

"Whatever blessings a universal smattering of education may have brought in the direction of general intelligence and good citizenship, it has also developed literary ambition without corresponding literary capacity. Moreover, there is also produced a body of people who are satisfied with their knowledge, and who characterize those who plead for more careful and purer use of language as pedants. Men have risen up among us calling on the country boy to write his own deep thoughts in his own crude language and not trouble himself with Shakespeare's English. The makers of cheap books and cheap papers employ half-educated writers and reporters, and

these become the enthroned teachers of others as ignorant as themselves; and not only so, but also the corrupters of readers of better taste by circulating constantly among them writing distinguished only for vulgarity and commonness."

In the interval since this was written, the English of the newspapers has not improved. On the contrary, it has become more and more slipshod, while writers of "best-sellers" seem to have been engaged in discreditable competition to contribute to the confusion. The only hope, if hope remains, lies in the direction of the schools and colleges. The proportion of young Americans who receive something more than the bare rudiments of education is greater now than ever before. Instruction in English begins in the graded schools and is continued in the institutions of higher learning. Teachers of English in innumerable instances are well equipped for their task, with enthusiasm as well as with formal preparation. If they can succeed in getting the young people under them to make the most of opportunities for study, the English language may be saved.

College Students and Careers

Dr. Payson Smith, Commissioner of Education for the State of Massachusetts, puts forward a proposition to meet the complaint that pupils in high schools and colleges waste time and effort for want of a definite goal.

Divide the four-year college course, suggests Dr. Smith, into two sections of two years each. Let the boy or girl study general cultural subjects during the first two years, with the understanding that continuance at college for the final two years will depend upon the student's having found during the first two years a line of activity leading to a career towards which he or she will devote the work of the second two years.

Dr. Smith observes that this is essentially the plan of the junior college, and that he would like to see it extensively applied. To the assertion that universities place emphasis on scholarliness which turns young men away from business, he opposes unqualified dissent, declaring that the very opposite is the fact, and that instructors find difficulty in attracting even a reasonable amount of attention to courses which do not lead directly to money.

Dr. Smith's proposal is unlikely to meet universal approval, but it will provide a topic for discussion.

Primary Pupils and Spelling

It has been the practice of late years to drill children in the spelling of words in general use, rather than to make spelling lists for schools out of the most difficult words in the language. Formerly there was many a youngster who could spell "phthisic" but failed on easier words on which he had not been trained, and was as likely as not to write "cosy" with a z.

A recent investigator of the spoken vocabulary of children five years of age reports the discovery of hundreds of words which do not appear in any of the Second Grade spelling lists, in-

cluding a very large number which are not in the lists for any of the other grades, and therefore, presumably, which children are not taught to spell.

The study of children's vocabularies has led to another discovery—that they include a number of words far greater than those in the spelling lists of the grades in which the children belong. For instance, "the average child of six," it is stated, "can be counted upon to have a vocabulary of not fewer than 2,000 words." It is impossible to include in the course of study all the words that the child in each particular grade is likely to use.

The maker of the curriculum has much to take into consideration. It has been intimated that he would not be justified in teaching the spelling of "squirrel" while omitting that of "mother." Ernest Horn, of the University of Iowa, reaches the conclusion that "except for important pedagogical reasons, no words should be included in the course of study for the first six grades which are not among those most frequently needed by children of those grades and which are not also among the words of greatest permanent value to adults." He asserts that "words needed by the child in his writing but not by adults should be learned incidentally." With these conclusions there would seem to be no reasonable ground for dispute.

Novels for Study

It was a generation ago that Dr. William Lyon Phelps introduced at Yale University a course in modern novels. At the University of Chicago a similar though not identical course had been in existence since 1893. Prior to that time the tendency among educators in general was to frown upon indulgence in "light reading" by the student body.

As late as 1895 the judgment of many of his contemporaries was expressed by a Chicago high school principal in an utterance that would be pronounced "old fogey" by most of the school teachers of today: "I do not approve of much novel-reading," he said; "it weakens the mental powers and incapacitates the judgment. The moral sensibilities are more alive to the influence of virtue when not blurred by over-indulgence in story-reading." He went on to declare: "There is more genuine enjoyment to be had from Prescott's 'Conquest of Mexico' than from any of the modern historical romances."

It is to be noted, however, that educators who came out for novels as part of the educational apparatus when the thing was a novelty often seemed inclined to excuse their position rather than to proclaim it with enthusiasm. One of them plaintively remarked: "If we can get students interested in good novels we are doing well. Frequently the novel is the only literary acquaintance that students ever enjoy."

At that time "Find out what students want, and then prescribe it for them" would have been considered a freakish proposal. Since then the problem of the contemporaneous

novel has grown to be even more perplexing than it was. Conscientious teachers will not disclaim a degree of responsibility for the moral well-being of the pupils under their charge, and will do their best to discourage the reading of many of the modern novels that are extensively advertised and widely talked about, but are morally pernicious. The classics of Scott, Dickens, Thackeray and George Eliot, with a few judicious selections from works by American writers, offer a sufficiency in quantity and variety for recreation as well as for study.

A CHRISTMAS FANTASY

(Continued from Page 310)

Lo! your happy friends have left
you *** *

Spirit of Childhood:

But the Gifts of Heaven are here!

Angel Speaker:

Only they, you'll find are constant;
Guard them; keep them thro life's
year.

Love,

Come now, gentle Childhood's
Spirit,

Let us follow Christmas Cheer.

Peace:

She has gone with all her Candles,
But I see their shining near.

Good-Will:

If we hasten, we can find them,
And they'll light our pathway, too.

Spirit of Childhood:

Oh, I am glad to walk forever
Long a way so bright with you,
But . . . you'll pardon me a second,
Ere we follow Candle-Light — —
There are those who wait to hear
me

Tell them Childhood's sweet 'Good-
night.'

(All together bow and throw kiss
to audience and exeunt).

HUMOR OF THE SCHOOL ROOM

In the Meaning of the Word

The teacher was trying to explain the meaning of the word "recuperate," and put the case thus:

"Bessie, let us suppose that your papa has worked very hard all day. That at night he is very tired."

"Yes, ma'am."

"Then, when night comes and his day's work is over, what does he do?"

Bessie (eagerly): "That's just what mamma's dying to find out."

Knew Who Owned the Hat

A noted college president, attending a banquet in Boston, was surprised to see that the colored man who took the hats at the door gave no checks in return.

"He has a most wonderful memory," a fellow diner explained. "He's been doing that for years and prides himself upon never making a mistake."

As the college president was leaving the darkey passed him his hat. "How do you know that this one is mine?"

"I don't know it, suh," admitted the darkey.

"Then why do you give it to me?"

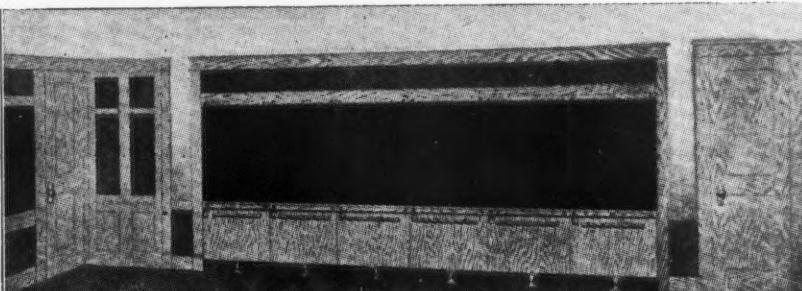
"Cause yo' gave it to me, suh."



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THE WRITING OF A DISSERTATION

(Continued from Page 312)

be arranged in the stacks—according to classification. These rules of form are commonly accepted in the matter:

Put first letter of surname between the red lines on card. (No initials.)

Inside the red line (to the right) place name of book as brief as possible. Two spaces below place accession number. (First two numbers between red lines.)

Shelf listing card

823 Chesterton
C426i Innocence of Father Brown.
2101 (accession number)

For fiction, an author and a title card are made.

823 Chesterton, Gilbert Keith.

C426i (The) innocence of Father Brown 1911.

Numbers and dates never come before the line. Everything appears as much like printing as possible.

823 (The) innocence of Father Brown 1911.

C426i Chesterton, Gilbert Keith.

The title never comes to the left of a second indention.

Class letter or author's letter and number are written in red ink.

Always place accession number of book in lower left-hand corner of opposite side of author's card, opposite author's letter and number of front of card.

Class Book—classified in American Library Association catalogue

621 Robinson, Stillman, Williams.
R66 Principles of Mechanics.
(Ed.) 309; N. Y., 1906.

If not first edition leave a free line under author's first initial between lines. Never put down 1st. ed. Put down others.

621 Principles of Mechan-

ics. 1906.

Robinson, S. W.

If one given name, write it out. If more write just initials.

Sample subject card

621 Mechanics (in red)
R66 Robinson, S. W.
Principles of mechan-

ics. 309 p.; N. Y. 1906.

As few capitals as possible.

On lower left-hand corner on opposite side of author's card place accession number and also, in class books any subject heading the work may come under. The above comes under head of mechanics.

621 Robinson, Stillman, Wil-

liams (no date written)

Principles of mechanics.

309 p. N. Y. 1906.

Principles of Mechan-

ics. 1906.

Robinson, S. W.

If one name, write it out.

If more, just put initials.

621 Mechanics.

R66 Robinson, S. W.

Principles of Mechanics.

309 p. N. Y. 1906.

In name list the author's name begins before margin.

Alexander, Mrs. (pseud.) Hector,

Mrs. Annie (French).

When writer has a pseudonym make a cross reference to real name.

Real name must be written out in full.

If married, cross reference must be made to maiden name and if married twice, enclose name of first marriage in parenthesis.

Always make cross reference to best known name and catalogue books under that name.

H. H.

See Mrs. Helen Hunt Jackson.

Mary Wilkins.

See Mary Wilkins Freeman.

Augusta Jane Evans.

See Mrs. Augusta Jane Evans Wilson.

Full names may be found in Who's Who published by A. & C. Black, London, or

In A. L. A. Catalogue (edited by Melvil Dewey).

Readings on Library Science

Bishop, Wm. W. Practical handbook of modern library cataloguing. Baltimore, 1924.

Brown, J. Duff. Subject classification. London, 1914.

Dewey, Melvil. Decimal class and relative index for libraries and personal use. 12th ed. Forest press, Lake Placid Club, New York, 1927.

Fellows, Doreas. Cataloguing Rules. New York, 1922.

Garnett, Richard. Essays in librarianship and bibliography. London, 1899.

Green, Samuel S. Public library movement in the United States. Boston, 1913.

Hazeltine, Alice I. Library work with children. N. Y. 1917. (Selected and annotated.)

Jordan, Edward B. "The College Library." Catholic Educational Review, May and June, 1927.

Krause, Louise B. Better business libraries. Chicago, 1922.

Library of Congress; Classification. Washington, 1913.

Sayers, Berwick. Manual of classification. New York, 1926.

Schneider, Joseph. Library science (a six week's course) as given at Catholic University, Washington. Suggests particular classification for Catholic books.

Sears, Minnie E. (ed.) List of subject headings for small libraries. New York, 1926.

Stearns, Lutie E. Essentials in Library administration. A. L. A. Chicago, 1922.

Ward, Gilbert O. Practical use of books and libraries, an elementary manual. 3rd ed. 1917. Boston Book Co.

Williamson, Chas. C. Training for library service. Report for Carnegie Foundation. New York, 1923.

Wheatley, Henry B. How to form a library ("How to catalogue a library").

**NEW BOOKS
REVIEWED.**

A Book of Modern Plays. Edited by George R. Coffman, Professor of English, Boston University. Cloth, 490 pages. Price, Lake Library Edition, \$1.20 net; Lake English Classics Edition, 96 cents. Scott, Foresman and Company, Chicago.

Here in brief compass is material for an intelligent study of representative work of leading dramatists during the past half-century. The contents embrace the text of seven plays, each a classic in its way, and each by a different author. Preceding each play is a competently written historical and critical introduction. The dramatists represented in the volume are Thomas William Robertson, Arnold Bennett, Edward Knoblock, John M. Synge, Lady Gregory, Eugene O'Neill, Henrik Ibsen and Edmond Rostand. In addition to the critical and historical matter relating to the separate plays there is a thoughtful essay on the drama in general and a list of helpful books on dramatic literature.

Six One-Act Plays. By Daniel A. Lord, S.J., Author of "Our Nuns," etc. Cloth, 175 pages. Price, \$1.75 net. Benziger Brothers, New York.

In his preface the author explains that these plays were for the most part written to meet definite occasions. However this may be, it is evident that their technical merits are far above the ordinary, and the volume may be commended not only for silent reading and for suggestions to students of dramatic construction and expression, but also to teachers and others in search of short acting plays suitable for production at school commencements and parlor entertainments. The staging requirements are not elaborate, and while professional actors are forbidden their use except by special arrangement, conditions are indicated under which amateurs may produce the plays without incurring obligation to pay royalty.

The Jesuit Martyrs of North America, Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noel Chabanel, John Lalande. By John J. Wynne, S.J. Cloth, 246 pages. Price, \$1.50 net. The Universal Knowledge Foundation, New York.

Every student of American history recollects the glorious part borne by the Jesuit missionaries who carried the gospel to the savage inhabitants of the interior of the continent. But not till now have the lives and sufferings of those committed to this work who became victims at the hands of the benighted beings they sought to save been made the subject of a connected narrative. Father Wynne's book is the result of studious research, and is written with spirit and sympathy. It is as interesting as a novel, yet as edifying as a sermon. The examples of moral gran-

deur furnished by the devoted men whose careers are graphically portrayed, constitute a heritage to humanity, and the volume is heartily recommended. The general reader will delight in it, and it should have a place in every school library in the land.

The Freshman Girl. A Guide to College Life. By Kate W. Jameson, Dean of Women, Oregon State Agricultural College, and Frank C. Lockwood, Dean of the College of Letters, Arts and Sciences, University of Arizona. Cloth, 170 pages. Price, D. C. Heath & Company, Boston.

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The Last Word of Great Scientists on Evolution. By J. J. Sims. Paper cover, 32 pages. Price, 15 cents net. Bible and Science League, Los Angeles, Calif.

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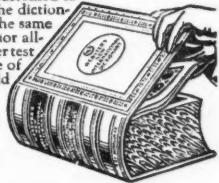
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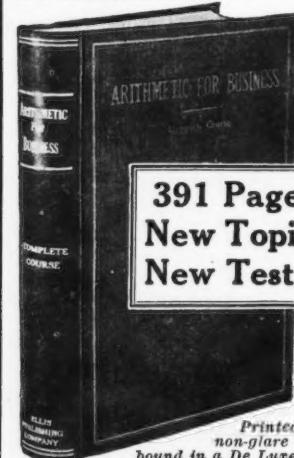
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Germelshausen. Erzaehlung von Friedrich Gerstacker. Edited, Preface, Introduction, Notes and Vocabulary, by B. C. Straube, A.B., Group Chairman, Department of Modern Languages, Bay View High School, Milwaukee, Wisconsin. Cloth, 156 pages. Price, 72 cents net. The Bruce Publishing Company, Milwaukee, Wisconsin.

Friedrich Gerstacker was a native of Hamburg, born in 1816, who devoted years to travel in various parts of the world, and wrote many volumes descriptive of his observations,

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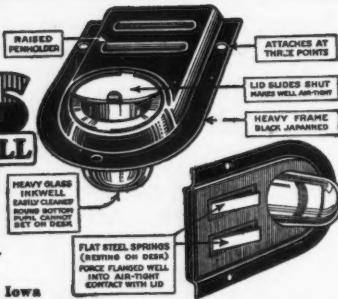
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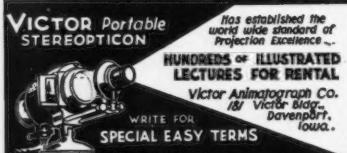
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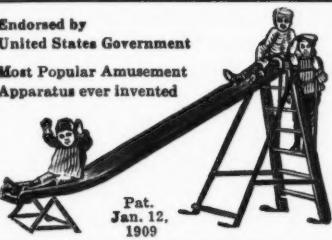
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